

Let Us Remember



ALLAH

And Praise Him

الذكر والدعاء

Abdul Rahman Dimashkiah



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INTERNATIONAL ISLAMIC
PUBLISHING HOUSE



IN THE NAME OF ALLAH
THE MERCIFUL THE COMPASSIONATE

ISBN 9960 - 672 - 07 - 7

FOR FREE DISTRIBUTION

Special edition for (Latin American Muslim Youth Committee) a branch of the World Assembly of Muslim Youth.



الدار العالمية للكتاب الإسلامي

نشر وتوزيع الكتاب والشريط الإسلامي بسبعين لغة

الإدارة العامة: ص.ب. ٥٥١٩٥ ـ الرياض ١١٥٣٤

هاتف ٤٦٥٠٨١٨ ـ ٤٦٤٧٢١٣ ـ فاكس ٤٦٣٣٤٨٩

المكتبات: الرياض ٤٦٢٩٣٤٧ ـ ١ / جدة ٦٨٧٣٧٥٢ ـ ٢ / الخبر ٨٩٤٥٨٢١ ـ ٣

INTERNATIONAL ISLAMIC PUBLISHING HOUSE
I. I. P. H.

Publishing And Distributing Islamic Books And Tapes In 70 Languages
HEAD OFFICE: P.O.Box 55195 - Riyadh 11534 - Saudi Arabia
Tel: (966-1) 4650818-4647213 - Fax: 4633489

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In The Name Of Allah The Most Gracious Most Merciful

بسم الله الرحمن الرحيم

PREFACE

المقدمة

All praise and glory belong to Allah, the Creator , who created the heavens and the earth with truth , but most men know not.

الحمد لله خالق السموات والأرض . ما خلقهما إلا بالحق ولكن أكثر الناس لا يعلمون

All praise to Allah who praise Him all what is in heavens and earth, and bend their necks and bow down to his glory.

الحمد لله الذي يحمده من في السموات ومن في الأرض ، ويسجد له من في السموات والأرض طوعاً وكرها .

The King of kings, The rich, whom all kings are poor before Him, whom all are not but servants to him, and in need of his wealthy, grace and sustenance.

ملك الملوك . الغني الذي يفتقر إلى فضله وغناه ملوك الدنيا . القوي الجبار

The Exalted in might, The Powerful, whom all kings are submissive lowly to him.

الذي ذلّتْ وخضعت له جبابرة الأرض وملوكها ، وطأطأت له أعناقهم .

The Most Merciful one, and kind, who is more merciful to his servants than the mother to her child.

الرحيم الودود الذي هو أرحم بعباده من الأم بولدها ، الذي يرجوا الخاطئون

He, Whom the sinners have always hopes in his mercy, and beg

المذنبون رحمته وعفوه ومغفرته . يعيشون على ذلك بين أمل رحمته وبين خوف عذابه

Him His pardon living on that strength: between the hope of his mercy and the fear of his penalty.

He,Who listens to the distressed when he calls on Him, and Who relieves its suffering.

الذي يجيب المضطر إذا دعاه ويكشف السوء .

And may the peace and blessing be on his Apostle Mohammad, and on all his brothers the Apostles who proceeded him.

والصلاة والسلام على نبي الرحمة محمد وعلى سائر الأنبياء الذين تقدموه .

This is my brief book about a very important subject for mankind, worthy of their happiness, peacefulness and tranquillity in their life here, as well as the most achievement in the Hereafter. that is **The Virtue Of The Remembrance Of Allah.**

أما بعد : فهذه رسالة موجزة تتعلق بموضوع له أهميته القصوى للناس جميعا . فيه سعادتهم وسلامتهم وسكينتهم في الدنيا ، وفوزهم بالسعادة الأبدية في الدار الآخرة .

It is a call for every one to remember Him, keeping his tongue - as well as his heart - busy with His cherisher and sustainer The Almighty Allah.

إنه موضوع فضل ذكر الله تعالى إنه نداء لكل منا أن يُشغل لسانه وقلبه بذكر ربه وخالقه جل وعلا .

The Benefits Of Allah's Remembrance

فوائد ذكر الله

1. It makes one who remember Allah, remembered by Allah Himself. Allah says in The Quran. *"THEN DO YOU REMEMBER ME, I WILL TOO REMEMBER YOU, BE GRATEFUL TO ME, AND REJECT NOT FAITH"* [1] .

The Prophet narrated that Allah said, *"I AM WITH MY SERVANT AS LONG AS HE REMEMBER ME, AND HIS LIPS MOVED* **(in uttering)***FOR MY SAKE."*

(Bukhari)

إن للذكر فوائد عظيمة وكثيرة منها :

١ - أنه يجعل الذاكر لله مذكوراً عند الله عز وجل . قال تعالى « فاذكروني أذكركم واشكروا لي ولا تكفرون » .

(البقرة١٥٢)

وقال رسول الله ﷺ: قال الله تعالى:« أنا مع عبدي إذا هو ذكرني وتحركتْ بي شفتاه »

(البخاري)

1- The word "remember" is too pale a word for zikr, which has now acquired a large number of associations in our religious litera-ture. In its verbal significance it implies: to remember: to praise by frequently mentioning: to rehearse; to celebrate or commemorate: to make much of: to cherish the memory of as a precious possession.

In another narration "*I AM WITH MY SERVANT WHEN HE REMEMBER ME, IF HE REMEMBERS ME IN HIS SOUL I WILL REMEMBER HIM IN MY SOUL, AND IF HE RE MEM -BERS ME IN A GATHERING, I WILL MENTION HIM IN A BETTER GATHERING THAN HIS.*

(BUKHARI)

وفي رواية « أنا مع عبدي ما ذكرني ...

فإن ذكرني في نفسه ذكرتُه في نفسي ،

وإن ذكرني في ملأٍ ذكرته في ملأٍ خيرٍ من

ملئه »

(رواه البخاري)

Such a great honour and pride which can never be compared with any other honour , that a servant is mentioned by His Creator.

فـأي شـرف وعـز أعظم من ذلك أن يكون للمخلوق ذكرٌ حسنٌ عند خالقه ؟ وهل يساوي ذلك هذا الشرف عند ذكر ملوك الدنيا إياك ؟

2. It revives the dead heart (spiritually) as the Prophet says, "The likeness of one who celebrates the praises of his Lord - in comparison - to one who does not celebrate the praises of his Lord: is as the likeness of the living one compared to a dead one. "

(Bukhari)

٢ - أنه يحيي القلب الميت كما قال رسول الله ص « مثل الذي يذكر ربه والذي لا يذكر ربه : مثل الحي والميت » .

(رواه البخاري)

3. It maintains and cures the sick heart from many diseases such as: **harshness**[2] , **heedlessness**[3], **hypocrisy**, **arrogance**, **rancour**, **envy** and **rust.**[4]

for many are those who well maintain their hearts and bodies physically from any disease which might cause it to death and perish, those who are well concerned about

٣ - أنه يصون القلوب ويشفيها من أمراض كثيرة كالقسوة والغفلة والنفاق والجهل والكبرياء والحقد والحسد والصدأ . وقد ورد أن القلوب تصدأ كما يصدأ الحديد وأن جلاءها ذكر الله تعالى .

إن كثيرين يعنون عنايةً كبيرة بقلوبهم من خطر الأمراض المادية ، ولا يزالون لأجل ذلك يترددون على المستشفيات والأطباء خشية أن يفتك بقلوبهم مرض من الأمراض القلبية التي قد تودي بحياتهم . غير أن هؤلاء يفعلون ذلك في حين تجد قلوبهم ميتة (معنويا) غير أنهم لا يشعرون بذلك . إنهم مهتمون بالغذاء المادي لأجسادهم وقلوبهم ،

2 - Allah says in the Quran, "*WOE TO THOSE WHOSE HEARTS ARE HARDENED AGAINST THE REMEMBRANCE OF ALLAH,THEY ARE MANIFESTLY WANDERING IN ERROR*. [39:22]

3 - The Devil takes a great advantage of the times of heedlessness of someone as an opportunity and then surprises him with his whisperings and suggestions.

4 - the Prophet says, "Hearts get rusty as the solid becomes so, and its polish is the remembrance of Allah"

the physical nourishment, while the hearts are sick or may be dead (spiritually).

 وربما كانت تلك القلوب مريضة ، بل ربما كانت ميتة بخلوها من ذكر الله ومن الإيمان .

4. It fills the emptiness in one's heart and keep him busy with His Creator than creatures. The more he mentions Him by his tongue the more will He remain in his heart.

٤ - أن الذكر يملأ في القلب الفراغ الذي إذا استولى على قلب العبد استوحش ، والذكر يجعله مشغولا بخالقه عن المخلوقين ، كلما كان لسانه منشغلاً بذكر الله كان قلبه متعلقا بربه لا همّ له إلا رضاه ومحبته.

5. It is a reason for salvation in the Hereafter. The Apostle of Allah - peace be with him - said, "There is no son of Adam did any thing better for his salvation at the day of judgment than remembering Allah.
(Muattaa. Authentic)

٥ - أن ذكر الله سببٌ في منجاة العبد يوم القيامة قال رسول الله ص « ما عمل آدميٌ عملاً أنجى له من عذاب الله : من ذكر الله »

(الموطأ . صحيح)

6. It makes the call (invoke) answered for one who remember. The Prophet said, "There are three of whom their calls (to Allah) will not be rejected.

* Those who engage themselves much in Allah's remembrance.
* The call of an oppressed one.
* A fair and just leader (ruler).

(Baihaki. Authentic)

٦ - أن ذكر الله يجعل دعوة الذاكر مجابةً عند الله كما قال رسول الله ﷺ « ثلاثةٌ لا يُردُّ دعاؤهم : الذاكر الله كثيراً . ودعوة المظلوم . والإمام المقسط

(البيهقي . صحيح)

7. It is a fortress and protection for the believer which defend him from Satan and keep away from him.

٧ - أن الذكر حصنٌ يتحصن به العبد من الشيطان وسلاح قوي لطرده .

8. It is an easy worship while it has great rewards, is not that a tremendous grace from Allah that

٨ - أنه عبارة عن عبادة يسيرة خفيفة يترتب عليها ثوابٌ عظيم . أليس هذا فضلٌ عظيم من الله

He grants us with the best rewards in compensation for numbers of words that our tongues utter without any afford or tiredness when walking, standing, siting, lying, working,driving!

أن يؤتينا الله عظيم الثواب على حسنات اكتسبناها بتيسيرٍ منه لم تكلفنا عملاً شاقاً . وإنما هي حركاتٍ يسيرة تحركت بها ألسنتنا على أي حالٍ من الأحوال كنا : قياماً أو قعوداً أو على جنوبنا .

9. It is an alternative thing that our tongues become bussy with, rather than cursing bad mouthing, or speaking ill against the others instead. That is why the Prophet said - when someone asked him to guide for an easiest deed that has a lot of rewards, "keep your tongue wet in remembering Allah. "
He also said, "The most beloved deeds to Allah: that you die while your tongue still wet in remembering Allah.

(Ibnussani. Authentic)

٩ - أن ذكر الله بديلٌ لألسنتنا يجعلها تنشغل بذكره عن ذكر السوء من الغيبة واللغو من الكلام . ولهذا لما جاء رجل إلى رسول الله ﷺ يسأله عن أيسر الأعمال ليلتزمه فقال له « لا يزال لسانك رطباً بذكر الله » .

(احمد والترمذي صحيح)

I should not forget to extend my appreciation and thankfulness to my brother David Samuel Pitchy and his respected family for the revision they have done to my book, may Allah keep the reward of that in their credit of rewards on the day of judgment.

إنني لا أنسى في ختام هذه المقدمة أن أتوجه بالشكر البالغ إلى أخي في الإسلام الأستاذ داود صمويل بيتشي وزوجته على مساعدتهما لي في هذا البحث ومراجعته وأسأل الله أن يثيبهما على ذلك .

For those who read my book and had themselves benefited, I ask them not to post me some dollars, but I ask them to practice what is recommanded in the book about invocations, and be grateful to the author by invoking Allah, that He may keep him with good faith and good work till the last second of his

كما أتوجه إلى القارىء الكريم المستفيد من هذا البحث أن يدعو لأخيه مؤلف الكتاب بظهر الغيب أن يجعل خير أعماله خواتيمها ،

death, and bestow on him the reward of this book at the day of judgment, the day whereon neither wealth nor sons will avail, but only he (will prosper) that brings to Allah a sound heart.Amen ...

وأن يرضيه يوم القيامة يوم لا ينفع مالٌ ولا بنون إلا من أتى الله بقلبٍ سليم . آمين.

The Categories Of Remembrance

There are three kinds of Allah's remembrance :

1 - **Praising Allah,** and glorifying Him, and mention-ing His favours on us, even on those who reject faith, those who disobey Him. despite He provides them, and keeps them in a good health, that also represents His great mercy and His patience for the harm of His enemies.

2 - **calling on Allah** is the link between man and his creator, it is also considered as worship. It is an innate faculty in man who feels a yearning for Allah, seeks Allah's support in the time of hardship, and implores Him to save him from the harm.

It is encouraged to call on Allah as we read in the Quran, "*AND YOUR LORD SAID: CALL ON ME, I WILL ANSWER YOUR PRAYER* (*call*).

أنـواع الذكـر

ذكر الله مشتمل على أنواع منها :

١ – تعظيم الله وتسبيحه وذكر آلائه وفضله على عباده جميعاً مؤمنهم بل وحتى كافرهم وهنا تتـجلى رحـمـة الله وصـبـره على أذى عبـاده . فـإنه لا يزال يطـعم الكافـر ويسـقيـه بالرغم من كفره وجحوده لربه .

٢ – دعاء الله وهو الصلة بين العبد وبين خالقه . إنه عبادة لله عز وجل كالصلاة والصيام لقول رسول الله ﷺ « الدعاء هو العبادة » . إنه التـوجه إلى الله إنه أمـرٌ فطري في داخل النفس الإنسـانيـة . فالإنسان يلجأ إلى الله في ملماته ومصاعبه يدعوه عند الكربات ويلحّ عليه أن ينقذه مما هو فيه .

لقـد حـثنا الله على دعـائه فقـال « وقـال ربكم ادعوني أستجب لكم » .

It is encouraged to call on Allah for one's need for the better of both lifes, but there are *bad callers*, who expect attentively Allah's grace concerning this life, but turn away inattentively from calling Him for the benefit of the Hereafter. Allah indicates that in his Quran,

وهكذا فإن على العبد أن يتوجه بالطلب إلى الله عز وجل فيما فيه الخير في دينه ودنياه

"THERE ARE MEN WHO SAY: "OUR LORD! GIVE US (THE BOUNTIES) IN THIS WORLD!" BUT THEY HAVE NO PORTION IN THE HEREAFTER. AND THERE ARE OTHERS WHO SAY: "OUR LORD! "GIVE US GOOD IN THIS WORLD AND GOOD IN THE HEREAFTER. AND SAVE US FROM THE TORMENT OF THE FIRE"

[2:200]

غير أن هناك نوعا من الناس يسألون الله فيما يعود بالخير على دنياهم ولا يسألون الله شيئاً من أمور الآخرة .

كما قال تعالى « فمن الناس من يقول ربنا آتنا في الدنيا ، وما له في الآخرة من خلاق ومنهم من يقول ربنا آتنا في الدنيا حسنةً وفي الآخرة حسنةً . وقنا عذاب النار .

(البقرة: ٢٠٠)

The Bad Callers

دعــاة خاطئـون

Nevertheless, those who call on Allah for the means of this world only, are the same of those who remember Him in the times of trouble and hardship, but forget Him in the time of felicity when he removes their harm.

Allah says, "***WHEN WE BESTOW FAVOURS ON MAN, HE TURNS AWAY, AND GETS HIMSELF REMOTE ON HIS SIDE (INSTEAD OF COMING TO US) AND WHEN EVIL***

ولعل من بين هؤلاء من يقبل على الله عند المصاعب ، فإذا زالت المصاعب أعرض عنه ونسيه . قال تعالى « وإذا أنعمنا على الإنسان أعرض ونَـأى بجانبه وإذا مسّه الشرّ فذو دعاءٍ عريض » .

(فصلت: ٥١)

SEIZES HIM, (HE COMES) FULL OF PROLONGED PRAYER. "

[41:51]

Some others establish other gods beside Allah as soon He removes their hardship, we find in the Quran:

بل إن منهم من يجعل لله شركاء يعبدونهم معه .

"AND THERE IS NOT A SINGLE GOOD THAT YOU HAVE BUT IS FROM ALLAH, BUT THEN IF YOU WERE TOUCHED BY DISTRESS UNTO HIM YOU CRY WITH GROANS, YET, WHEN HE REMOVES THE DISTRESS FROM YOU BEHOLD, SOME OF YOU TURN TO OTHER GODS TO JOIN WITH THEIR LORD, TO SHOW THEIR INGRATITUDE FOR THE FAVOURS WE BESTOWED ON THEM! THEN ENJOY [YOUR BRIEF DAY] BUT SOON, WILL YOU KNOW (YOUR FOLLY)

قال تعالى: « وما بكم من نعمةٍ فمن الله ثم إذا مسكم الضرّ فإليه تجأرون ، ثم إذا كشف الضر عنكم إذا فريقٌ منكم بربهم يشركون . ليكفروا بما آتيناهم . فتمتّعوا ، فسوف تعلمون » .

(النحل : ٥٥)

Therefore, Islam requires people to call on Allah in their good and bad circumstances, and to forget not their Lord in their good, lest He forget them in their time of trouble.
The Prophet Mohammad - peace be

ومن هنا رغّب الإسلام في دعاء الله في السرّاء وفي الضرّاء ، ونبه الى أن العباد إذا تناسوه وأعرضوا عنه في الرخاء ، فإنه سيُعرض عنهم ويتركهم لأنفسهم في وقت الشدة .

وقد قال ﷺ « إحفظ الله يحفظك . إحفظ

with him said, "Keep yourself with Allah,He will be with you, know Allah (*ignore not His commands and his super-vision over you*) in your good time, He will know you in your hard time"

(Bukhari & Muslim)

الله تجده تجاهك ... تعرّف إلى الله في الرّخاء يعرفك في الشدة » .

(البخاري ومسلم)

3 - seeking His forgiveness
There is no one among the sons of Adam that sins not. Since we are not angels, we should then seek forgiveness from Allah always, for not seeking forgiveness is in itself sin.

٣ – استغفار الله . إذ ليس أحد من بني آدم معصوما من الخطأ ، لسنا من جنس الملائكة . وعلى هذا فما دمنا لا نخلوا من خطأ وجب علينا المداومة على الإستغفار .

Indeed, it is bad that we sin, but it much worst when we sin while seeking no forgiveness. For the doors of Allah's mercy are always opened - as an opportunity - to any sinner who intends to return to Him. Let us read these verses in the Quran:

"O MY BONDMEN WHO HAVE TRANSGRESSED AGAINST THEIR SOULS! DESPAIR NOT OF THE MERCY OF ALLAH, FOR ALLAH FORGIVES ALL SINS: FOR HE IS OFT-FORGIVING, MOST MERCIFUL. "

[39:53]

إنه أمرٌ سيء أن نقترف المعاصي ونخطيء ، غير أن الأسوأ من ذلك أن نخطيء ونذنب ولا نستغفر .
إن أبواب رحمة الله لم ولن تُغلق . وفرصة التوبة والرجوع إلى الله تعالى سانحة دائما ودعنا نقرأ هذه الآيات العظيمة من كتاب الله تعالى :
« قل يا عبادي الذين أسرفوا على أنفسهم لا تقنطوا من رحمة الله .
إن الله يغفر الذنوب جميعا إنه هو الغفور الرحيم » .

(الزمر: ٥٣)

"FOR ANY ONE DOES EVIL OR WRONGS HIS OWN

SOUL, BUT AFTERWARDS SEEKS ALLAH'S FORGIVENESS, HE WILL FIND ALLAH OFT-FORGIVING, MOST MERCIFUL." [4:110]

"AND THOSE WHO, HAVING DONE SOMETHING TO BE ASHAMED OF, OR WRONGED THEIR OWN SOULS, EARNESTLY BRING ALLAH TO MIND, AND ASK FOR FORGIVENESS FOR THEIR SINS , -AND WHO EVER CAN FORGIVE SINS EXCEPT ALLAH? - AND ARE NEVER OBSTINATE IN PERSISTING KNOWINGLY IN (the wrong) THEY HAVE DONE. FOR SUCH THE REWARD IS FOR-GIVENESS FROM THEIR LORD, AND GARDENS WITH RIVERS FLOWING UNDER-NEATH, - AND ETERNAL DWELLING: HOW EXCELLENT A RECOMPENSE FOR THOSE WHO WORK AND STRIVE."

[3:135]

ومن يعمل سوءاً أو يظلم نفسه ثم يستغفر

الله : يجد الله غفورا رحيما»

(النساء: ١١٠)

«والذين إذا فعلوا فاحشةً أو ظلموا أنفسهم

ذكروا الله فاستغفروا لذنوبهم .

ومن يغفر الذنوب إلا الله ،

ولم يصرّوا على ما فعلوا وهم يعلمون .

أولئك جزاؤهم مغفرةٌ من ربهم وجنات

تجري من تحتهم الأنهار خالدين فيها .

ونعم أجر العاملين .

(آل عمران: ١٣٥)

The Virtue of Remembering Allah

1 - Allah's Apostle - peace be with him said, "There are angels for Allah who roam on the roads, looking for such people remembering Allah : they call one another, saying : Come to what you are looking for. Then they encircle them with their wings up to the lowest heaven. Then their Lord asks them - although he knows best - **"What were my servants saying?"**
The angels say, "They were glorifying You, and remembering Your greatness and praising You.
He says, **"Did they see Me?"**
The angels reply, "No, by Allah, they did not see You."
He then says, **"What if they were to see Me?"**
The angels reply, "If they were to see You, they would become stronger. They would worship You more deeply, and praise You more deeply, and glorify You more deeply.
He says, **"What are they asking of me?"**
They say, "They are asking You for paradise."
He says, **"Have they ever seen it?"**
They reply, "No Oh Lord, By Allah, they have never seen it."
He says, **"How would it be if they were to see it?"**

فضل الذكر

١ - عن أبي هريرة رضي الله عنه قال :
قال رسول الله ﷺ :
« إن لله ملائكة يطوفون في الطرق يلتمسون أهل الذكر ، فإذا وجدوا قوماً يذكرون الله تنادوا هلموا إلى حاجتكم ، فيحفّونهم بأجنحتهم الى السماء الدنيا.
فيسألهم ربهم - وهو أعلم بهم - ما يقول عبادي ؟
يقولون : يسبّحونك ، ويكبّرونك ويحمدونك ، ويمجّدونك .
فيقول : هل رأوني ؟
فيقولون : لا والله ما رأوك .
فيقول : كيف لو رأوني ؟
فيقولون : لو رأوك كانوا أشد لك عبادة .
فيقول : فما يسألون ؟
فيقولون : يسألونك الجنة .
فيقول : وهل رأوها ؟.
فيقولون : لا والله ، يا رب ، ما رأوها
فيقول فكيف لو رأوها ؟

They reply, "If they were to see it, they would covet it more greatly and would seek it with greater zeal, and would have a greater desire for it."

Allah says, "**From what do they take refuge in Me?**"
They say, "They take refuge in You from fire."
He says, "**Have they seen it?**"
They say, "No, Oh Lord, by Allah, they have not seen it."
He says, "**What if they were to see it?**"
They say, "They would flee the more from it, and would fear it extremely.
The Angels say to Allah, "They are asking Your forgiveness."
Allah then says to the angels, "**I make you witnesses that I have forgiven them, and have protected them from what they sought refuge in me.**

They say, "O our Lord, among them there's a man who is a sinner, he is not one of them, but he came for a certain need and then sat with them.
He says, "**And even to him have I extended My forgiveness, for such are they that their companions will never be reduced to misery.**"

(Bukari & Muslim)

يقولون : لو أنهم رأوها كانوا أشد عليها حرصاً ، وأشد لها طلباً ، وأعظم فيها رغبة

يقول : فمما يستعيذون ؟

يقولون : يستعيذون بك من النار .

فيقول : وهل رأوها ؟

يقولون : لا والله ، ما رأوها .

فيقول : كيف لو رأوها ؟

يقولون : لو رأوها كانوا أشد منها فرارا ، وأشد منها مخافةً .

يقولون : ويستغفرونك .

فيقول : أشهدكم أني قد غفرتُ لهم

فيقول ملك من الملائكة : ربنا فيهم فلانٌ عبدٌ خطّاء إنما مرّ فجلس معهم .

فيقول : وله غفرتُ ، هم القوم لا يشقى بهم جليسهم . »

(البخاري ومسلم)

The Remembrance & Its reward

الذكــر وثوابــه

1. Allah's Apostle - peace be upon him - said, "Who ever says, **LA ILAHA ILLA-LLAH, WAHDAHU LA SHAREEKA-LAH, LAHUL MULKU, WA LAHUL HAMDU, WAHUWA ALA KULLI SHAI'IN QADEER**[5], one hundred times will get the same reward as given for the one who has manumitted ten slaves. And one hundred good deeds will be written on his account, and one hundred sins will be deducted from his accounts, and it *(his saying)* will be a shield for him from Satan on that day till night, and no body will be able to do a better deed except the one who does more than he does."

(Bukhari & Muslim)

١ - عن أبي أيوب الأنصاري قال :
قال رسول الله ﷺ « من قال لا إله إلا الله وحده لا شريك له ، له الملك وله الحمد، وهو على كل شيءٍ قدير . مئة مرة: كانت له عدل عشر رقاب ، وكتبت له مئة حسنة ، ومحيت عنه مئة سيئة ،
وكان له حرزاً من الشيطان يومه ذلك حتى يمسي . ولم يأت أحد بأفضل مما جاء به إلا رجلٌ عمل أكثر منه » .

(البخاري ومسلم)

2. Allah's Apostle - peace be upon him - said, "Who-soever says, **"SUBHANAL-LAHI, WABI HAM DEH**[6] one hundred times a day : will be forgiven all his sins even if they were as much as the foam of the sea."

(Bukhari & Muslim)

٢ - عن أبي هريرة قال : قال رسول الله ﷺ « من قال سبحان الله وبحمده في اليوم مئة مرة وإن كانت مثل زبد البحر . »

(البخاري ومسلم)

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5 - **MEANING**: There is no God but Allah, the only true God, who has no partner. To Him belongs the kingdom (of the universe) and to Him all praises are due, and He has the power to do everything.

6 - **MEANING** : All glory and praises are for Allah.

3. Allah's Apostle - peace be upon him - said, "There are two phrases which are very easy for the tongue to say, but very heavy in the balance, and very dear to the beneficent (Allah): **SUB HANA-LLAHILADHEEM, SUBHA NA-L LAHI WA BIHAM DEH.** ’

(Bukhari & Muslim)

٣ – عن أبي هريرة رضي الله عنه قال : قال رسول الله ﷺ « كلمتان خفيفتان على اللسان ، ثقيلتان في الميزان ، حبيبتان إلى الرحمن : سبحان الله وبحمده ، سبحان الله العظيم . »

(البخاري ومسلم)

4. Samurah reported, "The Apostle of Allah said, "The most beloved words to Allah are the following four phrases,**SUBHA NALLAH, ALHAMDU LILLAH, LA-ILA HA ILLALLAH ALLAHU AKBAR.** •

(Muslim)

٤ – عن سمرة بن جندب : « رضي الله عنه قال : قال رسول الله ﷺ « أحب الكلام إلى الله أربع : سبحان الله ، الحمد لله ، لا إله إلا الله، والله اكبر . »

(رواه مسلم)

5. Allah's Apostle - ’ - said to one of his companions, "O Abu Musa, shall I tell you a word, which is indeed a treasure of paradise? Abu Musa said, "Sure". The Apostle of Allah said,"**LA-HOW LA,WALA, QUWATA, ILLA BILLAH."** •

(Bukhari & Muslim)

٥ – عن أبي موسى الأشعري رضي الله عنه أن رسول الله ﷺ قال له : « ألا أدلك على كنزٍ من كنوز الجنة ؟ قلتُ بلى يا رسول الله قال : لا حولَ ولا قوة إلا بالله »

(رواه مسلم)

7- **MEANING** : All glory for Allah, the great. And all praises.

8- **MEANING** : Glory be to Allah, All praises be to Allah. There is no deity but Allah, Allah is the greatest.

9- **MEANING**: There is neither power nor strength indeed except in Allah.

6. The Apostle of Allah - peace be with him - used to say when it was dusk, "**AMSAINA, WA AMSAL MULKU, LILLAH, WAL HAMDU LILLAH, WA LA ILAHA ILLALLAH, WAHDAHU, LA, SHAREKA LAH, LAHULMULKU, WA LAHUL HAMDU, WA-HOWA, ALA, KULLI, SHAI-IN QADEER. ALLAHUMMA, INNI, AS-ALUKA, MIN, KHAIRI, HATHIHIL, LAILATI, WA, KHAIRA MA, BAADAHA. WA, A'UTHU BIKA, MIN SHARRI HA, THIHIL LAILATI, WA SHARRI MA, BAADAHA. RABBI, INNI, A'UTHU, BIKA, MINAL KASAL,WASOO-ILKEBAR, RABBI, A'UTHU BEKA MIN, ATHABIN FILKABRI, WA-ATHABIN FINNAR.** "[10]

And when it is light he says, **ASBAHNA, WA, ASBAHAL, MULKU, LILLAH.** " (Muslim)

٦ – عن عبد الله بن مسعود رضي الله عنه قال : كان رسول الله ﷺ يقول إذا أمسى : « أمسينا وأمسى الملك لله ، والحمد لله ، لا إله إلا الله ، وحده لا شريك له ، له الملك وله الحمد وهو على كل شيء قدير. اللهم إني أسألك من خير هذه الليلة وخير ما بعدها ، وأعوذ بك من شرّ ما في هذه الليلة وشرّ ما بعدها ، رب إني أعوذ بك من الكسل وسوء الكبر ، رب إني أعوذ بك من عذابٍ في النار وعذابٍ في القبر . » وإذا أصبح قال « أصبحنا وأصبح الملك لله »
(رواه مسلم)

10- **MEANING**: We got up at dusk, and the kingdom enters at dusk for Allah. All praise is for Allah. He is one, there is no partner with Him, to Him belong all things. O Allah, I implore you for the good of this night,and for the good of whatever therein, and I seek refuge in you from its evil, and the evil of whatever therein.

O Allah, I seek refuge in you from indolence, and extreme infirmity, and from the punishment of the grave and the fire.

11 - **MEANING**: We got up at dawn and the kingdom got up for Allah

7. Abdullah Ibn Khubaib reported,"We went out on a rainy and very dark night, seeking the Prophet Mohammad to lead our prayer. We found him, and he said to me, 'Tell me.'

I said, to him, 'O Prophet of God, what shall I say?'

He said, 'Read the Sura (*chapter*) **'Ikhlas'** and the Sura **"An-nas"** . and the Sura **"Al-falaq"**, at dawn and at dusk three times, it will enough for you from anything."

(Tirmithy:Authentic)

٧ – عن عبد الله بن خبيب رضي الله عنه قال : خرجنا في ليلة مطر وظلمة شديدة نطلب رسول الله ﷺ ليصلي بنا ، فأدركناه فقال لي : « قل » قلتُ : ما أقول يا رسول الله ؟ قال « إقرأ : قل هو الله أحد ، والمعوذتين حين تمسي وحين تُصبح ثلاث مرات ، تكفيك من كل شيء . »

(رواه الترمذي وإسناده حسن)

8. The Prophet of Allah - peace be with him - used to say when it was dawn,

"ALLAHUMMA,BEKA ASBAHNA, WA-BEKA AMSAINA, WA - BEKA NAHIA, WA-BEKA, NAMOOT WA-ILAIKAN NUSHOOR" [12]

and when it was evening he used to say:

"ALLAHUMMA, BIKA' AMSAINA, WA-BIKA ASBAHNA, WA -ILAIKAL MASEER." [13]

(Tirmithy:Authentic)

٨ – عن أبي هريرة رضي الله عنه قال : كان رسول الله ﷺ إذا أصبح يقول : « اللهم بك أصبحنا وبك أمسينا وبك نحيا ، وبك نموت ، وإليك النشور »

وإذا أمسى يقول « اللهم بك أمسينا وإليك المصير »

(أخرجه الترمذي وإسناده حسن)

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12 - **MEANING**: We enter the dawn and the dusk in Your name, and we live in Your name, and we die in Your name, and to You is our destination.

13 - **MEANING**: We enter the dusk and the dawn in Your name, and to You is all return. (resurrection)

9. Allah's Apostle - peace be with him said, "The best method for seeking forgiveness is to say, "**ALLAHUMMA ANTA-RABBY, LA- ILAHA ILLA, ANTA. KHALAQTANY WA-ANA, ABDUKA. WA-ANA, ALA AHDIKA, WA-WAADIKA MAS-TATAAT, A'UTHU BIKA , MEN SHARRI MA-SANAAT, ABOO-U, LAKA, BINIMATIKA, ALAYYA. WA-A'BOO-U, BI-THANBY, FAG-FIR LEE, FA-INNAHU, LA YAG-FIRUTH-THUNOOBA, ILLA-ANT.**" [14]

The Prophet of Allah said, "Whosoever says it during the day with firm faith, and die on the same day before the evening, he shall be amongst those who are in paradise. And whosoever says it at night with firm faith and dies before the morning, he will be amongst those who are in paradise."

(Bukhari)

٩ - عن شـــداد بن أوس رضـي الله عنه قال: قال رسول الله ﷺ « سيد الإستغفار أن يقول العبد :

اللهم أنت ربي لا إله إلا أنت ، خلقتني وأنا عبدك ، وأنا على عهدك ووعدك ما استطعت، أعـوذ بك من شـر مـا صنعت ، أبوء لك بنعمتك عليَّ ، وأبوء بذنبي فاغفر لي فإنه لا يغفر الذنوب إلا أنت » .

قال رسول الله ﷺ « من قالها من النهار مـوقناً بها فـمات من يومـه قبل أن يمسي فـهـو من أهل الجنة . ومن قـالهـا من الليل وهو موقنٌ بها فمات قبل أن يصبح فهو من أهل الجنة » .

(رواه البخاري)

10. Allah's Apostle - peace be with

١٠ - عن عـثـمـان بن عـفـان رضي الله عنه

14 - **MEANIG:** O Allah, You are my Lord. There is no God but You. You have created me, and I am Your servant, and I am in Your keeping, as much as I can. I seek refuge in You from evils of what I have done. And I return to you with your favour upon me, and return to You penitent for my sin. So pardon me, for no one pardons sins except You.

him - said, "There is no servant [*Of Allah*] who reads in the morning of every day, and the evening of every night, 'BISMILLA HILLATHY LA, YADURRU, MA-ISMIHI, SHAI-UN, FIL-ARDI, WA-LA, FISSAMA-I, WA-HUASSAMI-UL, ALEEM "but no harm will touch him.

(Bukhari:Al- Adabulmufrad)

قال : قال رسول الله ﷺ :

ما من عبد يقول في صباح كل يوم ومساء كل ليلة : بسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميع العليم. ثلاث مرات فيضره شيء ».

(رواه أبو داود بإسناد صحيح)

11. Abu bakr reported, "I said, "O Apostle of Allah prescribe something which I can read when it is dawn, and when it is dusk. The Prophet said then, "Say, "ALLA HUMMA, A,LIMULGAIBI WASHAHADA FA-TIRAS SAMAWATI WAL-ARD, RABA KULLI SHAI'IN, WA-MALEEKAH, ASH-HADU, ANLA, ILAHA ILLA ANT. A'UTHU BIKAMIN SHARI NAFSY, WA-SHARRI SHAI-TANI, WA-SHIRKIH, WA-AN, AQTARIFA-ALA, NAFSY SOO-AN,AOW,

AJURRAHU,ILA,MUSLIM " The Apostle of Allah said, "Read it when it is dusk, and when you go to bed."

(Al-Adab-Almufrad" Authentic)

١١ - عن أبي بكر رضي الله عنه قال يا رسول الله مرني بشيء أقوله إذا أصبحت وإذا أمسيت . قال : « قل : اللهم عالم الغيب والشهادة ، فاطر السموات والأرض، رب كل شيء ومليكه . أشهد أن لا إله أنت أعوذ بك من شر نفسي ، وشر الشيطان وشركه ، وأن أقترف على نفسي سوءاً أو أجرّه إلى مسلم . قال : قله إذا أصبحتَ وإذا أمسيتَ وإذا أخذت مضجعك » .

(الأدب المفرد للبخاري . صحيح)

15 - **MEANING**: In the name of Allah, one by virtue of Whose name nothing in the earth nor in heaven can never do harm, and it is He Who hear and know.

12. Allah's Apostle - peace be with him said, "There is no Muslim servant who says three times when it is dusk and when it is dawn - "**RADEETU, BILLAHI RABBA. WA-BIL-ISLAMI DEENA, WA-BI,MUHAMAD** (SALLALLAHU, ALAIHI, WASALLAMA) **NABIYAN WA-RASOOLA'** : but [*that saying*] becomes a duty upon Allah (a *promise*) to please him, on the day of resurrection." [17]

(Abu-Dawood. Authentic)

١٢ – عن ثوبان قال : قال رسول الله ﷺ « ما من عبدٍ مسلم يقول إذا أمسى وإذا أصبح ثلاثاً : رضيت بالله رباً ، وبالإسلام ديناً ، وبمحمد نبياً . إلا كان حقا على الله أن يرضيه يوم القيامة » .

(أبو داود والترمذي: صحيح)

13. Ibn Umar said, "The Apostle of Allah never left these three words when it was dusk or when it was dawn:
"**ALLAHUMMA. INNY AS-ALUKAL-AFYIATA FID-DUNIA, WAL-AA'KHIRAH**

١٣ – عن عبد الله بن عمر رضي الله عنه أن رسول الله ﷺ لم يكن يدع هؤلاء الكلمات حين يمسي وحين يصبح « اللهم إني أسألك العافية في الدنيا والآخرة ، اللهم إني أسألك العفو والعافية في ديني ودنياي وأهلي ومالي . اللهم استر عوراتي وآمن روعاتي . واحفظني من بين يدي ومن

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16 - **MEANING**: O Allah, Knower of the seen and the unseen, Originator of the Heavens and the Earth, Lord and Owner of Everything, I bear witness that there is no God but You, I seek refuge in You from the evils of my self, and the evils of the Devil, and his polytheism, and from committing a sin against my own soul, or sinning against any Muslim.

17 - **MEANING**: I have accepted Allah as a Lord, and Islam as religion, and Muham-mad as a prophet.

ALLAHUMMA INNY AS-ALUKAL' AFWA, WAL-AAFI-YATA FEE DEENY, WADUN YAYA WA-AHLY,WAMAALY. ALLA HUMMA-STUR, AW-RAATY, WA-AAMIN RAW-AATY,WAHFATHNY,MIN BAINI YADAYYA,WAMIN KHALFY,WA-AN, YAMEENY WA-AN SHIMAALY, WAMIN FAWQY,WA-A'UTHU BI-ATHAMATIKAKA, AN UGTALA ,MIN TAHTY." [18]
(Abu-Dawood & Al-hakem. Authentic)

خلفي وعن يميني وعن شمالي ومن خلفي ، وأعوذ بعظمتك أن أغتال من تحتي » .
(أبو داود والحاكم بإسناد صحيح)

Invocation At Sleep Time

أذكار النوم

14. Hafsah [19] reported, "When the Prophet - peace be with him - intends (usually) to go to bed, he used to place his hand under his cheek and thereafter say thrice,

١٤ – عن حفصة رضي الله عنها أن النبي ﷺ كان إذا أراد أن ينام وضع يده تحت رأسه. ثم قال « اللهم قني عذابك يوم

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18 - **MEANING:**O Allah I beseech You for peace of mind in this world, and the hereafter. O Allah, I seek from You pardon and peace of mind in my religion, my world, my family, and my property. O Allah cover my faults, and save me from what I fear. O Allah protect me from the front, from the back, from the left and from above. And I seek refuge in Your greatness from a destruction that might come below me. (*that is sinking of the earth*)

19 - The wife of Mohammad - peace be with him - the daughter of Umar.

"ALLA-HUMMA QINY ADHAABAKA, YAWMA TAB-ATHU IBAADAKA." [20]
(Abu-Dawood. Authentic)

تبعث عبادك » .

(أبو داود . صحيح)

15. Hudhaifah reported, "When the Apostle of Allah ever, he used to put his hand under his cheek and say, "**BISMI KALLA-HUM MA, AHIYA, WA A-MOOT,**' [21] and when he woke up said, "**ALHAMDU LILLA HIL LADHEE, AHIYA'NA, BAA'DAMA, AMAA'TANA, WA-ILAIHI-NNUSHOOR.**" [22]
(Bukhari)

١٥ - عن حذيفة رضي الله عنه أن رسول الله ﷺ كان إذا أوى إلى فراشه قال : باسمك اللهم أحيا وأموت » وفي رواية « وإذا استيقظ قال « الحمد لله الذي أحيانا بعدما أماتنا وإليه النشور » .

(البخاري)

16. The Apostle of Allah - peace be with him - said, "If one of you goes to bed, let him sweep his bed with a corner of his robe, because he does not know what was left on it in his absence, and let him say, "**BISMIKA, RABBY WADAA'TU, JAMBY WA-BISMIKA ARFA-UH, FA-IN AMSAKTA, NAFSY , FAG-FIRLAHA. WA-IN ARSAL TAHA, FAIH-FTHHA, BIMA,**

١٦ - عن أبي هريرة رضي الله عنه قال : قال رسول الله ﷺ إذا أوى أحدكم إلى فراشه فلينفض فراشه بداخلة إزاره ، فإنه لا يدري ما خلفه عليه ، ثم يقول :
باسمك ربي وضعتُ جنبي وباسمك أرفعه فإن أمسكتَ نفسي فارحمها .

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20 - **MEANING:** O Allah, protect me from Your penalty on the day when You resurrect Your servants.

21 - **MEANING:** O Allah, in Your name I live, and die.

22 - **MEANING:** All praise is for Allah, Who Has brought us to life after He made us dead, and to Him belongs the resurrection. (*Sleep is considered another type of death*)

TAHFATHU, BIHI, IBAADA KASSAA-LIHEEN.[23]

(Bukhari & Muslim)

وإن أرسلتها فاحفظها بما تحفظ به عبادك الصالحين » .

(البخاري ومسلم)

17. A-isha reported, "Whenever the Prophet of Allah - peace be with him - went to bed, he used to blow on his hands while reciting the three chapters :
AL-IKHLAS & *AL-FALAQ* & *ANNAS*, and then pass his hands over his body."

(Bukhari & Muslim)

١٧ - عن عائشة رضي الله عنها قالت : كان رسول الله ﷺ إذا أوى إلى فراشه كل ليلة ، جمع كفّيه ثم نفث فيهما فقرأ فيهما (قل هو الله أحد) و (قل أعوذ برب الفلق) و (قل أعوذ برب الناس) ثم يمسح بهما ما استطاع من جسده يبدأ بهما على رأسه ووجهه وما أقبل من جسده يفعل ذلك ثلاث مرات » .

(البخاري ومسلم)

18. The Prophet of Allah - peace be with him - said, "Whoever recites the last two verses of the chapter of "*AL-BAKARAH*," it will be enough for him."[24]

(Bukhari & Muslim)

١٨ - عن أبي مسعود رضي الله عنه قال : قال رسول الله ﷺ من قرأ بالآيتين من آخر سورة البقرة ليلة كفتاه » .

(البخاري ومسلم)

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23 - **MEANING**: In Your name O Lord, have I placed my side, and in Your name have I raised it up. So if You hold my soul, then forgive it. But if You send it back, then preserve it with what You preserve Your pious servants.

24 - It will be sufficient for his preservation from the harm of devils... etc.

Satan confesses

الشيطان يعترف

19. Abu Hurairah said, "The Prophet of Allah had put me in charge of the Zakat (*Charity*) [25] of *Ramadan* when someone came to me and started scooping up some of the food-stuff.

So I caught him and said, "I 'll take you to the Prophet of Allah.' The thief said, "Let me go this time, and I will never come back. '

"So I left him, and on the next day I came to the Prophet of Allah. He said to me, "(Abu Huraira), 'what have you done with your captive?'
"I said, 'I took pity on him and released him. '
"He said, 'Behold! he was lying to you and he will be back again. '

"So I caught him a second and a third time, and I said to him, 'This time I will take you to the Prophet of Allah. You claim each time that you will not be back, but still are. '

"He said, 'Let me go, and I will teach you some words by which Allah will reward you :

25 - Collected food from charity to be given to the needy at Ramadan .

١٩ - قـــال أبو هـريرة رضي الله عنه « وكلني رسول الله ﷺ بحفظ زكاة رمضان. فأتاني آتٍ فجعل يحثو من الطعام ، فأخذته وقلتُ : لأرفعنك إلى رسول الله ﷺ قال إني محتاجٌ وعليّ عيالٌ وبي حاجة شديدة فخلّيتُ عنه .

فأصبحتُ فقال النبي ﷺ «يا أبا هريرة : ما فعل أسيرك البارحة ؟ قلت يا رسول الله شكا حاجةً وعيالاً فخلّيتُ سبيله . قال» أما إنه قد كذبك وسيعود . فعرفتُ أنه سيعود لقول رسول الله ﷺ فرصدتُه ، فجاء يحثو من الطعام ، فأخذتُه فقلتُ : لأرفعنّك إلى رسول الله ﷺ . قال : دعني ، فإني محتاجٌ وعليّ عيال ، لا أعود . فرحمتُه فخلّيتُ سبيله . فأصبحتُ فقال رسول الله « أبا هرّ » ما فعل أسيرك ؟ قلتُ : يا رسول الله ، شكا حاجةً شديدةً وعيالاً ، فرحمتُه فخلّيتُ سبيله فقال : أما إنه كذبك وسيعود.

فرصدتُه الثالثة فجاء يحثو من الطعام ،

whenever you go to bed, recite this verse ***Al-kursee*** [26], for then a guardian from Allah will be guarding you, and no devil, after that will be able to approach you, till the next day. '

"The next day, the Prophet of Allah asked me,'What have you done with your captive?"
"I said, 'He claimed that he would teach me some words by which Allah would do me good. '
"The Prophet of Allah said, 'He told you the truth, though he is [usually] a liar. O Abu Huraira, do you know to whom you have been talking these last three days? It was Satan himself.'"

(Bukhari)

فأخذته فقلت : لأرفعنك إلى رسول الله ﷺ وهذا آخر ثلاث مرات إنك تزعم أنك لا تعود ثم تعود . فقال دعني فإني أعلّمك كلماتٍ ينفعك الله بها . قلت : ما هنّ ؟ قال : إذا أويتَ إلى فراشك فاقرأ آية الكرسي حتى تختم الآية ، فإنه لن يزال عليك من الله حافظ ، ولا يقربك شيطانٌ حتى تصبح . فخلّيتُ سبيله ، فأصبحت فقال لي رسول الله ﷺ : « يا أبا هر : ما فعل أسيرك البارحة ؟ قلتُ : يا رسول الله زعم أنه يعلّمني كلماتٍ ينفعني الله بها فخلّيتُ سبيله قال : ما هي ؟ قلتُ : قال لي : إذا أويت إلى فراشك فاقرأ آية الكرسي من أولها حتى تختم الآية ، وقال لي : لن يزال عليك من الله حافظ ولم يقربك شيطان حتى تصبح . قال رسول الله ﷺ : « أما إنه قد صدقك وهو كذوب، تعلم من تخاطب منذ ثلاثٍ يا أبا هريرة ؟ قلت : لا . قال : ذاك شيطان».

(البخاري)

26 - You find it in the Sura of the Chapter AL-BAKARA, verse no. 255. This verse was described by the Prophet - peace be with him - as the greatest verse among all the verses of the Quran, and the most effective verse against Satan.

20. Abu Sa-eed reported : The Prophet of Allah - peace be with him - used to say whenever he went to bed, '**ALHAMDU LILLA-HILLADHY,AT-AMANA, WA-SAQAANA, WA-KAFAANA, WA-AAWAA-NA, FAKAM MEMMAN LA, KAA-FIYA LAHU, WA-LAA, MU-OWEE.**[27]"

(Abu-Dawood.Authentic)

٢٠ - عن أنس رضي الله عنه أن رسول الله ﷺ كان أذا أوى إلى فراشه قال : « الحمد لله الذي أطعمنا وسقانا وكفانا وآوانا، فكم ممن لا كافي له ولا مؤوي » .

(أبو داود - صحيح)

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27 - **MEANING**: All praise is due to Allah Who gave us food, drink sufficient shelter, for how many are those who have no means and shelter.

He Who sees A dream That He Hates

من رآى في منامه ما يكره

21. Jaber reported, "A man came to the Prophet - peace be with him,and said, 'I have seen a dream in which my head was cut off.' "Then the Prophet laughed at this and said, 'When the Devil plays with one of you in your sleep, you should not mention it to people. ' "

(Muslim)

٢١ – عن جابر رضي الله عنه أن أعرابياً قال : يا رسول الله ، رأيت في المنام كأن رأسي قد ضُرب فتدحرج ، فاشتددتُ في إثره . فضحك النبي ﷺ ثم قال« لا يحدثنّ أحدكم بتلعّب الشيطان به » .

(رواه مسلم)

22. Abu Qatadah reported, "Allah's Apostle - peace be with him - said, "A good dream comes from Allah, and a false dream comes from the devil, so whoever sees what he likes he should not disclose it except to whom he loves. But if sees what he dislikes, let him seek refuge in Allah from its evil, and the evil of the devil, let him blow thrice (*to his left*) and not tell anyone of it, because it will do him no harm."

(Bukhari & Muslim)

٢٢ – عن أبي قتادة رضي الله عنه أن رسول الله ﷺ قال : « الرؤيا الصالحة من الله ، والرؤيا السوء من الشيطان ، فإذا رأى أحدكم ما يحب فلا يحدث بها إلا من يحب . وإذا رأى ما يكره فليتفل عن يساره ثلاثا وليتعوّذ بالله من شر الشيطان وشرها ولا يحدث بها أحداً ، فإنها لا تضره » .

(رواه البخاري ومسلم)

23. The Prophet of Allah said, "Whosoever recites at dawn, '**ALLA-HUMA MA, ASBAHA BEE MIN NIMATIN, AOW, BI-AHADEN MIN KHAL QIKA, FAMINKA WAH DAKA, LA, SHAREE KALAK. FALAKALHAMDU,**

٢٣ – عن عبد الله بن غنام رضي الله عنه أن رسول الله ﷺ قال : « من قال حين يصبح : اللهم ما أصبح بي من نعمة – أو بأحدٍ من خلقك – فإنها منك وحدك لا شريك لك ،

WALA KASHUKR. " he is then (*considered as if he*) fulfilled already his daily thankfulness and appreciation [due on him to his Lord] on that day.

لك الحــمــد ولك الشكر : فــقــد أدى شكر يومــه. ومن قــال مــثل ذلك حين يمسي فــقــد أدى شكر ليلته » .

And whoever says the same of that at night, he fulfils the gratefulness of his night. "

(Abu-Dawood.Authentic)

(أبو داود : صحيح)

24. Anas reported, "The Prophet of Allah said, "Whoever says, when it is dawn, '**ALLAHUMMA ASBAHNA, NUSH-HIDUKA WA, NUSH-HIDU, HAMA LATA, ARSHIKA WA-MALA -IKATAKA, WA JAMEE-A KHAL QIKA, ANNAKA, ANTALLAHU, LA, ILAHA, ILLA ANT, WAH-DAKA, LA SHAREEKA LAK, WA-ANNA, MUHAMMADAN, ABDUKA WA-RASOOLUK,**" But Allah will free quarter of him from Hell on that day. If he says it twice Allah will free half of him from Hell. If he says it four times

٢٤ - عن أنس رضي الله عنه قــال : قــال رسول الله ﷺ من قال حين يصبح : اللهم إنّا أصبحنا نُشهدك ونُشهد حملة عرشك وملائكتك وجميع خلقك أنك أنت الله لا إله إلا أنت وحدك لا شريك لك . وأن محمداً عبدك ورسولك . إلا أعتق الله ربعه في ذلك اليوم . ومن قالها مرتين أعتق الله نصفه من النار . ومن قالها أربع مرات أعتقه الله

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28 - **MEANING** O Allah, whatever gift [or favour] comes to me or to each one of your creations,but it is indeed from You only, the one, Who Has no partner. So all praises are due to you .

29 - **MEANING**: O Allah, we get up at dawn, bearing witness to You , and to those who lift Your throne, and your angels, and all Your creations: that it is You, Allah, the One and only God Who Has no partner, and that Muhammad is Your servant and Messenger

Allah will free him all from Hell. "
(Bukhari: Adab Almufrad). Authentic

من النار في ذلك اليوم » .
(الأدب المفرد للبخاري : صحيح)

Excellence Of Night prayer

فضل قيام الليل

Allah has said, "*AND ON PART OF THE NIGHT, PROSTRATE YOURSELF TO HIM, ALONG NIGHT THROUGH.* "

(Quran 76:27)

قال الله تعالى (ومن لليل فاسجد له وسبّحه ليلاً طويلا)

[الدهر٢٦]

Allah also said,"*ONE WHO WORSHIPS DEVOUTLY DURING THE HOURS OF THE NIGHT, PROSTRATING HIMSELF AND STANDING [IN ADORATION], IS AVOIDING [THE PUNISHMENT OF] THE HEREAFTER, AND HOPING FOR THE MERCY OF HIS LORD.* "

(Quran 39:9)

وقال الله عز وجل في كتابه العزيز :
(أمن هو قانتٌ آناء الليل ساجداً وقائماً يحذر الآخرة ويرجو رحمة ربه)

[الزمر ٩]

25. Al-mugira, reported, "The Prophet - peace be with him - kept standing in prayer so long, that his feet became swollen. Then he was questioned by his wife (A'Isha) , 'Why do you do this when you have been forgiven for your former and future sins? !!
He then said, " Should I not be a grateful servant ? (Bukhari & Muslim)

٢٥ - عن المغيرة رضي الله عنه قال : قام النبي ﷺ حتى تورّمت قدماه ، فقيل له : قد غفر الله لك ما تقدم من ذنبك وما تأخر؟ قال : أفلا أكون عبداً شكوراً » .

(البخاري ومسلم)

26. The Prophet of Allah said, "The closest that Allah will ever be to His servant is in the deep of the latest period of the night.[30] So if you can one of those who remember Him at that time, then be one."
(*in another narration*) "The closest that the servant will ever be to Allah is while prostrating (*on his face to him*).

(Tirmithy. Authentic)

٢٦ – عن عمرو بن عبسة رضي الله عنه قال : قال رسول الله ﷺ أقرب ما يكون الرب عز وجل من العبد جوف الليل الآخر ، فإن استطعتَ أن تكون ممن يذكر الله عز وجل في تلك الساعة فكن » . وفي رواية " أقرب ما يكون العبد من ربه وهو ساجد » .

(الترمذي والحاكم: صحيح)

27. Abdallah (*The son of amr*) said, "The messenger of Allah said to me, 'O Abdallah, do not be like him... who used to stand up in prayer at night
but later gave it up. (*The Prophet did not like to mention his name).*

(Bulhari & Muslim)

٢٧ – عن عبد الله بن عمرو بن العاص قال : قال لي رسول الله ﷺ : « يا عبد الله لا تكن مثل فلان ، كان يقوم الليل ، فترك قيام الليل » .

(البخاري ومسلم)

28. Jaber reported that Allah's Apostle - peace be with him - said, "There is an hour during the night in which, if a Muslim asks from Allah anything of the good of the world's affairs or of the Hereafter, Allah will give him what he asks, and that is in every night."

(Muslim)

٢٨ – عن جابر رضي الله عنه أن رسول الله ﷺ قال « إن في الليل ساعةً لا يوافقها رجلٌ مسلم يسأل الله خيراً من أمر الدنيا والآخرة إلا أعطاه إياه ، وذلك كل ليلة » .

(مسلم)

29. Abu Huraira reported, "Allah's Apostle - peace be with him - said, "Our Lord, the Blessed and Exalted, comes down every night to the nearest heaven while it [yet]

٢٩ – عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال « ينزل ربنا تبارك وتعالى كل ليلة إلى سماء الدنيا حين يبقى ثلث الليل الآخر فيقول : من يدعوني

30 - That is, whileone stands for prayer at night, praising, supplicating, or prostrating to the Lord .

remains the last period of the night and says, 'I am the Lord, whoso calls me, so I will respond him, whoso asks me, so will I give to him, whoso asks me for forgiveness, I will I forgive him.' "

(Bukhari & Muslim)

فأستجيب له ؟

من يسألني فأعطيه ؟

من يستغفرني فأغفر له » .

(البخاري ومسلم)

What To Say When Entering One's Home

ما يقول عند دخوله المنزل

30. Abu Malik reported that the Prophet of Allah said, 'When a man enters his house, let him say, **'ALLA-HUMMA, INNY AS-ALUKA, KHAIRAL MOW-LAJI, WA-KHAIRAL MAKH RAJ. BISMILLAHI, WALAJ NA, WA - BISMI LLAHI, KHARAJNA. WA-ALA LLA HI, RABBINA TAWA KAL NA,** '[31] and let him then greet his family. ' "

(Abu-Dawood. Authentic)

٣٠ - عن أبي مـالك الأشـجـعي رضي الله عنه قـال : قـال رسـول الله ﷺ إذا ولـج الرجل بيته فليقل : اللهم إني أسألك خير المولج وخير المخرج ، بسم الله ولجنا وبسم الله خرجنا وعلي الله ربنا توكلنا » .

(أبو داود . صحيح)

The doors of the kings are locked toward those who seek them, while the doors of the king of kings (Allah) are always opened, He invites His servants to forgive them, He invites them to take advantage of His generousity & mercy and that time of the night.

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31 - **MEANING**: O Allah, I seek from You a good of [my] entrance, and a good of coming out. in the name of Allah we enter, and in His name we come out, and to Allah - our Lord - we do resign [trust & depend] .

What To Say When Coming Out Of One's Home

ما يقول عند الخروج منه

31. Allah's Apostle - peace be with him - said, "When a man as he comes out of his house, says, 'BISMILLAH, TAWAKALTU, ALALLAH, LA HAWLA, WALA, QUWATA, ILLA BILLAH,'[32] he is addressed, 'You are guided and protected and sufficiently provided.' And so will the devil abandon him [*and stay away of him*] .

(Tirmithy . Authentic)

٣١ – عن أنس رضي الله عنه أن رسول الله ﷺ قال : « إذا خرج الرجل من بيته فقال : بسم الله توكلت على الله ، لا حول ولا قوة إلا بالله . يقال له : حسبك . هُديتَ وكُفيت ووُقيتَ . وتنحّى عنه الشيطان . »

(الترمذي وابن حبان . صحيح)

What To Say When Going To The Lavatory

ما يقول عند دخول الحمام

32. Anas reported, "Whenever the Prophet of Allah went to the lavatory he used to say, 'ALLA HUM MA, INNY A'UTHU BIKAMINAL KHUBTHY, WAL KHABA-ETH.'"[33]

(Bukhari & Muslim)

٣٢ – عن أنس رضي الله عنه قال « كان رسول الله ﷺ إذا دخل الخلاء قال : « اللهم إني أعوذ بك من الخبث والخبائث» .

(البخاري ومسلم)

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32 - **MEANING**: In the name of Allah, I resign upon Allah, there is no might, and no power except in Allah.

33 - **MEANING**: O Allah, I seek refuge in You from evil, and from all malicious things

What To Say When Coming Out Of It

ما يقول عند الخروج منه

33. Abu Dharr reported,"Whenever the prophet of Allah peace be with him went out of the lavatory, he used to say, '**ALHAMDU, LILLAHILLA-DHTY, ATH-HABA ANNYL, ADHA, WA-AAFAANY.** ' "[34]

(Authentic)

٣٣ - عن أبي ذر رضي الله عنه أن رسول الله ﷺ كان إذا خرج من الخلاء قال : الحمد لله الذي أذهب عني الأذى وعافاني »

(حديث حسن بشواهده)

What To Say Against Satan's Whisperings

ما يقول عند وسوسة الشيطان

"SAY, O MY LORD, I SEEK REFUGE IN YOU FROM THE SUGGESTIONS OF THE EVIL ONES, AND I SEEK REFUGE IN YOU - MY LORD - LEST THEY COME NEAR ME."

[Quran 23:98-99]

قال الله تعالى (وقل رب أعوذ بك من همزات الشياطين . وأعوذ بك رب أن يحضرون)

[المؤمنون ٩٨]

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34 - **MEANING**: All praise is for Allah, Who removed injurious things from me, and cured me, and kept me in health.

What To Say When Having Sexual Intercourse With One's Wife

ما يقول عند اضطجاعه مع أهله

34. Ibn Abbas reported: "The Apostle of Allah said, "If any of them (*wife & husband*) said when intending to have a sexual intercourse with his wife, 'BISMI LLAH, ALLA-HUMMA, JANNEB-NA A-SHAITAN, WA- JANNEBE SHAITANA MA, RAZAK TANA [35] then if it would be ordained that they have a child from that night of theirs, no devil would harm it."

(Bukhari & Muslim)

٣٤ – عن ابن عباس ﷺ قال : « لو أن أحدكم حين يأتي أهله قال : بسم الله اللهم جنِّبنا الشيطان ، وجنِّب الشيطان ما رزقتنا. فوُلد بينهما ولدٌ لم يضره الشيطان أبداً » .

(البخاري ومسلم)

What T o Say Before And After Eating

ما يقول قبل وبعد الطعام

35. Amr Bin Salama reported, "I was a boy under the care of the Prophet of Allah, and my hand was unsteady in the platter, so he said to me, 'O young boy, mention the name of Allah, and eat with your right hand, and eat from the side

٣٥ – عن عمرو بن سلمة قال : « كنتُ غلاماً في حجر رسول الله ﷺ وكانت يدي تطيش في الصحفة . فقال لي رسول الله ﷺ « يا غلام ، سمِّ الله وكل بيمينك ، وكل مما يليك »

(البخاري ومسلم)

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35 - **MEANING:** In the name of Allah, O Allah, keep us away from Satan, and keep him away from what You have bestowed upon us.

which is near to you. " [36]

(Bukhari & (Muslim)

36. Allah's Apostle of Allah said, "If any of you forget to remember the name of Allah over his food, let him then say, '**BISMILLAHI, AWA-LAHU, WA-AA-KHIRAH.** " [37]

٣٦ ــ عن ابن مسعود رضي الله عنه أن رسول الله ﷺ قال: «إذا نسي أحدكم اسم الله على طعامه فليقل إذا ذكر: بسم الله أوله وآخره».

(Abu-Yaala. Authentic)

(أبو يعلى بإسنادٍ صحيح)

36 - The Prophet of Allah teaches us not to eat from all sides which may annoy those who eat with us.

37 - **MEANING**:In the name of Allah (always) : at its beginning and at its end.

37. Abu Sa-eed Al-khudry reported, "Whenever the Prophet of Allah finished his meal he used to say, '**AL-HAMDU, LILLA HILLADHY, AT-AMA, WA-SAQA, WA-SAW-WAGAHU, WA-JA-ALA, LAHU MAKH RAJA.**[38]

(Abu-Dawood. Authentic)

٣٧ - عن أبي سعيد الخدري رضي الله عنه قال : كان رسول الله ﷺ إذا انتهى من طعامه قال : « الحمد لله الذي أطعم وسقى وسوّغه وجعل له مخرجا » .

(أبو داود . صحيح)

38. Allah's Apostle - peace be with him - said, "Indeed,Allah is well pleased with the servant who eats the food and praises him for it, and takes his drink and praises Him for it. "

(Muslim)

٣٨ - عن أنسٍ رضي الله عنه قال : قال رسول الله ﷺ إن الله ليرضى عن العبد أن يأكل الأكلة فيحمده عليها ، أو يشرب الشربة فيحمده عليها » .

(مسلم)

What To Say After Sneezing

ما يقول بعد العطاس

39. Abu Huraira reported: "Allah's Apostle - peace be with him - said, "If any of you sneezes, he should say, '**AL-HAMDULILLAH.** '[39] and let his brother (*Who heard him praising*) say to him, '**YAR-HAMUKU MULLAH.**[40] 'Then he (*who sneezed*) should reply,

٣٩ - عن أبي هريرة أن رسول الله ﷺ قال : « إذا عطس أحدكم فليقل : الحمد لله وليقل له أخوه - أو صاحبه - يرحمك الله. فإذا قال له : يرحمك الله فليقل : يهديكم

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38 - **MEANING** : All praise is for Allah, who fed and gave drink and made it (food) easy to swallow, and made an easy way out for it.

39 - **MEANING**: All thanks to Allah

40 - **MEANING**: May Allah mercy you, this invocation is called TASHMEET.

'YAHDEEKU MULLAHU, WA-YUS LIHU, BAA 'LAKUM.[41]

(Bukhari & Muslim)

الله ويصلح بالكم » .

(البخاري ومسلم)

40. Abu Huraira reported: "The Prophet of Allah said, "Allah likes sneezing, and dislikes yawning. So if anyone of you sneezes, and then praises Allah, every Muslim who hear him (praising Allah) has say to him, 'YARHAMU KUMULLAH.'
As regards yawning, it is from Satan, so if one of you yawns, he should try to stop it as much as he can. for if any of you yawns, Satan laughs at him. "[42]

(Bukhari & Muslim)

٤٠ - عن أبي هريرة رضي الله عنه عن النبي ﷺ قال : « إن الله يحب العطاس ويكره التثاؤب ، فإذا عطس أحدكم وحمد الله كان حقاً على كل مسلم - سمعه - أن يقول له : يرحمك الله .
فأما التثاؤب فإنما هو من الشيطان . فإذا تثاءب أحدكم فليردّه ما استطاع ، فإن أحدكم إذا تثاءب ضحك منه الشيطان » .

(البخاري ومسلم)

What To Say When Entering The Mosque

ما يقول عند دخول المسجد والخروج منه

41. Abu Huraira reported, "The Prophet of Allah - peace be with him - said, "When any of you enters the mosque, let him say,'ALLA HUMMAFTAH,

٤١ - عن أبي أسيد أن رسول الله ﷺ قال « إذا دخل أحدكم المسجد فليقل :

41 -**MEANING**: May Allah guide you and improve your condition.

42 - By putting one's hand on his mouth or even better, if resisting the urge to open his mouth in the first place.

LEE, ABWABA, RAH MATIK. " [43] and when he comes out let him say, "ALLAHUM MAFTAH, LEE ABWABA, FADLIK. "[44]

(Muslim)

اللهم افتح لي أبواب فضلك » .

(مسلم)

What To Say When Hearing The Call Of Prayer (ADHAN)

ما يقول عند سماع الأذان

42. Abdullah Bin Amr reported, "The Prophet of Allah - peace be with him - said, "Whenever you hear the caller of prayer, say what the caller says. "

(Bukhari & Muslim)

٤٢ – عن عبد الله بن عمرو بن العاص أنه سمع رسول الله ﷺ يقول : « إذا سمعتم المؤذن فقولوا مثل ما يقول » .

(البخاري ومسلم)

43. Jaber reported, "The Prophet of Allah said, "Whoever listens to the caller of *ADHAN* , and then says after him, 'ALLAHUMMA RABBA HATHIHY DAWATA-TAMMAH, WA'SSALA TIL QAIMA ATI MUHAMMADA-NIL, WA-SEELATA WAL FADEELA WADDARAJA'TAR RAFEE-AH, WAB'ATH-HULLAHUM MAQAMAL MAHMOODAL LA-THY WA-

٤٣ – عن جابر رضي الله عنه أن رسول الله ﷺ قال : « من قال حين يسمع النداء: « اللهم رب هذه الدعوة التامة والصلاة القائمة أت محمداً الوسيلة والفضيلة ، وابعثه مقاماً محموداً الذي وعدته . حلّتْ له شفاعتي » .

(البخاري)

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43 - **MEANING**:O Allah, open for me the ways of Your mercy.

44 - **MEANING**: O Allah, open for me the ways of your grace and favour

ADTAH, [45] So whoever asks (this invocation which is called) - *AL-WASEELA* - from Allah for me, will achieve the intercession (*in the Hereafter*) . "

Invocation For An Aggrieved one

دعاء المكروب

44. Abu Bakra reported, "Allah's Apostle - peace be upon him - said, "The invocations of an aggrieved man are, '**ALLAHUMMA RAHMATAKA, ARJOU, FALA, TAKILNY ILA NAFSEE, TARFATA AIN. WA-ASLIH LEE, SHAA-NY KULLAH, LA, ILAHA, ILLA ANT.** [46]

(Abu-Dawood.Authentic)

٤٤ - عن أبي بكرة رضي الله عنه أن رسول الله ﷺ قال : « دعوات المكروب : اللهم رحمتك أرجو فلا تكلني إلى نفسي طرفة عين ، وأصلح لي شأني كله ، لا إله إلا أنت »

(أبو داود وابن حبان . صحيح)

45 - **MEANING**: O Allah, Lord of the perfect call, Lord of the regular [established] prayer, give Muhammad ***AL-WASEELAH*** [The greatest and unique place in heaven which should be worthy for one person] and raise him up [at the day of resurrection] to the position of glory which You promised.

46 - **MEANING**: O Allah, Your mercy is what I hope, so do not leave me to myself even for a twinkling of an eye. and make all my affairs good for me, for there is certainly no God but You.

45. Ibn Abbas reported, "The Prophet - peace be with him - used to invoke Allah at the time of distress, 'LA, ILAHA ILLALLAHUL -ALEEMUL HALEEM, LA ILAHA ILLAL LAH, RABBUSSAMA-WATI, WAL-ARDI, WARABBUL, ARSHIL ADHEEM. ' " [47]

(Bukhari & Muslim)

٤٥ - عن ابن عباس رضي الله عنه قال « كان النبي ﷺ يدعو عند الكرب : لا إله إلا الله العظيم الحليم ، لا إله إلا الله رب السموات والأرض ورب العرش العظيم » .

(البخاري ومسلم)

Call Not For Death Nor For Punishment

لا تدعو على نفسك بالموت والهلاك

46. Allah's Apostle - peace be with him - said, "Let non of you wish death because of a calamity that has befallen him, but if he so ever has wished it, let him then say, 'ALLAHUMMA,AH-YINY, MA ALIM TAL, HAYATA, KHAIRAN LEE. WA-TA-WAFFANY, EDHA, KAA-NATIL WAFAATU, KHAI RAN-LEE. ' " [48]

(Bukhari & Muslim)

٤٦ - عن أنس رضي الله عنه أن رسول الله ﷺ قال : « لا يتمنَّينَّ أحدكم الموت من ضُرٍّ أصابه ، فإن كان لا بد فاعلا فليقل: اللهم أحيني ما كانت الحياة خيراً لي، وتوفَّني إذا كانت الوفاة خيراً لي » .

(البخاري ومسلم)

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47 - **MEANING**: There is no god but Allah, the Majestic, the Forbearing. There is no God but Allah, the Lord of the heavens and the earth, the Lord of the tremendous throne.

48 - **MEANING**: O Allah, keep me alive as long as life is better for me. And let me die if death is better for me.

٤٧ - عن أنس رضي الله عنه أن رسول الله ﷺ عاد رجلا من المسلمين قد خفت (أي ضعف ضعفاً شديداً) فصار مثل الفرخ . فقال له رسول الله ﷺ هل كنت تدعو الله أو تسأله إياه ؟ قال : نعم . كنتُ أقول : اللهم ما كنت معاقبي به في الآخرة فعجّله لي في الدنيا . فقال رسول الله ﷺ سبحان الله ! لا تطيقه ولا تستطيعه . أفلا قلتَ : اللهم آتنا في الدنيا حسنة وفي الآخرة حسنة ، وقنا عذاب النار ». فدعا به فشفاه الله » .

(مسلم)

47. Anas reported, "The Prophet - peace be with him - visited a very ill patient (Whose body had become so thin like a body of a small bird). The Prophet of Allah said to him, Do you usually call your Lord for anything?

He said, 'Yes, I usually say, 'O Allah, if you are going to punish me in the Hereafter, hasten my punish-ment, and let it be in this life. [49]

The Prophet said, 'Glory be to Him, we can neither stand nor bear

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49 - There is no doubt that the punishment in this life is less than the punishment of the Hereafter. Allah says:
"***AND THE PENALTY OF THE HEREAFTER IS FAR MORE GRIEVOUS AND MORE ENDURING***
[20:127]
However, in accordance with that, it should be known that reward in the Hereafter is much greater than the punishment in this life here, Allah says:
"***BUT THE REWARD OF THE HEREAFTER IS MUCH GREATER.***"
(16:41)
Nevertheless,we are not restricted in choosing whether or not the punishment occur here or in the Hereafter. We should instead ask of Allah His mercy since we know that He is the most merciful.
The narration shows also, that when this man made it tight it was tight on him, while he could have taken the third choice, and that is to ask Allah his forgiveness and mercy in both lives, because His mercy is more than what the man thought.
We should not despair Allah's mercy or =

His [punishment].
Should you not rather say, "**ALLA HUMMA AA-TINA, FIDDU NIYA, HASANATAN, WA-FIL,AA-KHIRATI HASANA TAN, WAQINA, ADHA-BANNAR!!!.** " ' "[50]
Then the man said that invocation the Prophet taught him, and Allah cured him after that.

(Muslim)

48. Mo-adh reported, "The Prophet of Allah heard a man saying, 'O Allah, I ask you for patience. '(against tribulation and affliction). The Prophet said to him, "You have asked Allah for disaster, Behold! you should rather beseech him for safety and health !! . ' "

(Tirmithy. Authentic)

٤٨ – عن معاذ بن جبل رضي الله عنه أن رسول الله ﷺ سمع رجلاً يقول : اللهم إني أسألك البلاء . فقال رسول الله ﷺ : سألتَ الله البلاء فسله العافية » .

(الترمذي . صحيح)

= loose hope of forgiveness, for this is in itself blasphemy. There is no sin you repent of, but Allah forgives, provided:

[1] You quit the sin immediately.

[2] You regret it.

[3] You firmly determine that you 'll never do that sin again .

[4] You should make restitution to those you may have denied, or which your sin caused to them oppression.

These 4 conditions must be followed completely and regularly.

50 - **MEANING**: O our Lord, give us good here, and good in the Hereafter and protect us from the penalty of fire.

The Virtue Of TARJEE [51]

فضل الترجيع

"AND WE SHALL SURELY TEST YOU WITH - SOME FEAR, AND HUNGER, AND SOME LESS IN GOODS, OR SOULS, OR FRUITS, BEHOLD! GIVE GLAD TIDINGS TO THOSE WHO PATIENTLY PERVERSE, THOSE WHOSOEVER SAY - WHEN ENCOUNTERING A CALAMITY- 'WE BELONG TO ALLAH, AND TO HIM WE RETURN.' "

(QURAN 2:157)

قال تعالى « ولنبلونكم بشيءٍ من الخوف والجوع ونقصٍ من الأموال والأنفس والثمرات ، وبشّر الصابرين الذين إذا أصابتهم مصيبةٌ قالوا إنّا لله وإنّا إليه راجعون » .

[البقرة ١٥٧]

49. The Prophet of Allah said, "There is no servant whom calamity afflicts, and then he says, 'INNA LILLAHI, WA-INNA, ILAIHI RA-JI-OON, ALLA HUMMA UJURNY, FEE MUSEEBATY, WAKHLUF, LEE KHAIRAN MINHA [52]

٤٩ – عن أم سلمة رضي الله عنها أن النبي ﷺ قال « ما من مصيبة تصيب عبداً فيقول : إنّا لله وإنّا إليه راجعون ، اللهم أجرني في مصيبتي واخلف لي خيراً منها »

(مسلم)

51 - **Tarjee** is a sentence which reminds one who face a calamity or any loss of a son or brother or...ETC that everything soon or late should return back to its creator. It reduces the sadness in him, and encourages him to be more patient.

52 - **MEANING**: We all belong to Allah, and to him is our return. O Allah, reward me for my calamity, and replace (compensate) a better thing instead.

except for whom Allah will reward him for his calamity [he patiently encountered], and will make up a better thing instead of his calamity'

Seeking refuge From Cowardice And Others

التعوذ بالله من الجبن وغيره

50. Omar reported, "The Prophet of Allah - peace be with him - used to seek refuge with Allah from these five things saying, "**ALLA HUMMA INNY, A'UTHU, BIKA MINAL-BUKHLI WAL JUBNI, WA-SOO'EL UMURI, WA-FITNATI SSADRI, WA-ADHAA-BILQABR.** ' " [53]

(Abu-Dawood & Nasa-ee. Authentic)

٥٠ – عن عمر بن الخطاب أن رسول الله ﷺ كان يتعوذ بالله من خمس : من الجبن والبخل وسوء العمر ، وفتنة الصدر ، وعذاب القبر » .

(أبو داود والنسائي . صحيح)

What To Say When Seeing An Aggrieved person

ما يقول إذا رأى مبتلى

51. The Apostle of Allah - peace be with him - said, "Who ever says - when seeing an aggrieved person- '**ALHAMDULILLAA-HILLADHY, AA-FAA-NY, MEMMAB TALAA-KA BIH, WAFADDALANY, ALAA, KATHEERIN MIMMAN**

٥١ – عن عمر بن الخطاب رضي الله عنه قال : قال رسول الله ﷺ ما من رجلٍ رأى مبتلىً فقال : الحمد لله الذي عافاني مما ابتلاك به ، وفضّلني على كثيرٍ ممن خلق تفضيلاً : إلا لم يصبه ذلك البلاء :

53 - **MEANING:** O Allah, I seek refuge in you from cowardice, miserliness, the feeblest of old age (which carry childishness,etc.) trials of breast, and from the punishment of the grave.

كائنا ما كان »

KHALAQA, TAFDEELAA. [54]
no disaster will certainly abuse him."
(Tirmithy.Authentic)

(الترمذي : حسن لغيره)

كفارة المجلس

The Expiation Of Assembly

٥٢ – عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال : « من جلس مجلساً كثر فيه لغطه فقال قبل أن يقوم من مجلسه ذلك : سبحانك اللهم وبحمدك ، أشهد أن لا إله إلا أنت ، أستغفرك وأتوب إليك : إلا غُفِر له ما كان في مجلسه ذلك » .

(الترمذي : حسن)

52. Abu Huraira reported, "The Prophet of Allah - peace be with him - Whoever sits in an assembly of vain discourse (mistakes and ill talk) and says before he gets up, "SUB-HANAKAL LAHUMMA,WA-BIHAMDIK, ASH-HADU, ALLA, ILAHA-ILLA,ANT. ASTAG-FIRUKA, WA'ATOOBU, ILAIK [55] but he will be forgiven what he said during that assembly.

(Tirmithi)

54 - **MEANING**: Praise be to Allah who has spared me what he afflicted you with, and who has prefered me to many of his creations.

55 - **MEANING**: Glory be to You, O Allah I testify that there is no god but You, I beg Your forgiveness, and to You I repent.

Invocation When Riding

دعاء الركوب

53. Ali [56] was given a beast to ride, and when he put his legs in the stirrup he said, "**BISMILLAH,** [57] 'and when he sat upon its back he said, "**ALHAMDU LILLAH, SUBHA NALLADHY SAKH-KHARA LANA HA-DHA, WAMA, KUNNA, LAHU, MUQRI-NEEN, WA-INNA, ILA, BABBINA, LAMUN QALIBOON** [58]

on the occasion of travel, he also used to say that and then he says one time:, "**ALHAMDU, LILLAH, ALLAHU AKBAR, SUBHANAKA INNY , THALAMTU, NAFSY, FAGFIR LEE, FA-INNAHU LA, YAGFIRUTH-THU**

٥٣ – عن علي رضي الله عنه أنه أُتي بدابةٍ ليركبها فلما وضع رجله في الركاب قال : « بسم الله .

فلما استوى على ظهرها قال : « الحمد لله الذي سخَّر لنا هذا وما كنا له مقرنين ، وإنّا إلى ربنا لمنقلبون » .

وكان في السفر يقول ثلاثا: الحمد لله ، الله أكبر .

ثم يقول : « سبحانك إني ظلمتُ نفسي فاغفر لي فإنه لا يغفر الذنوب إلا أنت » .

(الترمذي والنسائي . صحيح)

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56 - The cousin of the Prophet .

57 - **MEANING**: In the name of Allah

58 - **MEANING**: Thanks are due to Allah. Glory be to Him Who created that [made it subjected] for us to use it, while we were not able to control it, and our return is surely to our Lord (Allah made animals like horses & asses ready & capable for our riding, although we were not able to control them with out his help, as we are not able to use or at least be close to lions or tigers. So praise be to Him Who disgnes perfectly what He creates.

NOOBA, ILLA, ANT .' " [59]

(Abu-Dawood. Authentic)

54. Ibn Umar reported, "Whenever the Prophet of Allah bid farewell to a man, he used to take hold of his hand, and not let it till the man himself let go of the hand of the Prophet first. And the Prophet of Allah - peace be with - would say to him, "I entrust to Allah your religion, your faith, the seels of your deeds. ' " [60]

(Tirmithy. Authentic)

٥٤ - عن ابن عمر رضي الله عنه أن رسول الله ﷺ كان إذا أودع رجلاً أخذ بيده ، فلا يدعها حتى يكون الرجل هو الذي يدع يد النبي ﷺ ، ويقول « أستودع الله دينك وأمانتك وآخر عملك » .

(الترمذي : حسنٌ لغيره)

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59 **MEANING**: Glory be to You, I have wronged against my soul, so forgive me, for there is no one to forgive sins but You.

60 - **MEANING**: May Allah keep safe your religion and faith and keep you on track with the best deeds till you die. (In another word, may Allah, make the best deed, the last thing that you do, for this is in itself a sign of success and acceptance from Allah upon such person.

The Invocation of "ISTIKHARA" "

دعاء الإستخارة

55. Jaber narrated, "The Prophet of Allah - peace be upon him - used to teach us **ISTIKHARA** saying, "If any of you intends to do something, let him perform two units of prayer - other than obligatory prayer - and then say, **'ALLAHUMMA, INNY ASTA KHEE'RUKA BI-ILMIK, WA-ASTAKDIRUKA, BIKUD RA-TIK, WA-AS ALUKA , MIN FADLI-KAL ADHEEM, FA-INNAKA ,TAQDIRU, WALA, AQDIR, WA-TALAMU, WALA AALAM, WA-ANTA, ALLA-MUL, GHUYOOB.ALLA HUMMA, IN, KUNTA, TA-LAMU, ANNA, HADHAL-AMRA, KHAIRUL LEE, FEE DEENEE, WA, DUNIYAYA, WAA-QIBATI, AMREE, FA-AQDIRHU LEE.**
WA-IN, KUNTA TAA-LAMU ANNA, HA-DHAL-AMRA, SHAR-RUNLEE, FEE DEE-NEE, WA-DUNIYAYA, WA-AA-QIBATI, AMREE, FAS'

٥٥ - عن جابرٍ رضي الله عنه قال : كان رسول الله ﷺ يعلمنا الإستخارة يقول « إذا همّ أحدكم بأمرٍ فليركع ركعتين من غير الفريضة ثم ليقل :

اللهم إني أستخيرك بعلمك ، وأستقدرك بقدرتك ، وأسألك من فضلك العظيم ، فإنك تقدر ولا أقدر ، وتعلم ولا أعلم ، وأنت علاّم الغيوب .

اللهم إن كنت تعلم أن هذا الأمر خيرٌ لي في ديني ودنياي وعاقبة أمري فاقدره لي .
وإن كنت تعلم أن هذا الأمر شرٌ لي في ديني ومعاشي فاصرفه عني واصرفني عنه.
واقدر لي الخير حيث كان ، ثم ارضني به".

(البخاري)

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61 - **ISTIKHARA** is an appeal to Allah to give guidance of the better between two choices, when an individual is hisetant, and can not makeup his decision of choosing either of the two .

RIF-HU, ANNEE, WAS RIFNEE ANHU, WAQDIR LIYAL-KHAIRA HAITHU KAN THUMMARDINEE BIH.[62]

Invocation For Others Instead Against Them

الدعاء للآخرين بدلاً من الدعاء عليهم

56 . Jaber reported, "Some companions of the Prophet said to him,[63] "The arrows of *THAQEEF* 's tribe perished us, so pray to Allah against them." Then he said, "O Allah, guide the tribe of *THAQEEF* . ' "

٥٦ – عن جابر رضي الله عنه أن الصحابة قالوا : « يا رسول الله أحرقتنا نبال ثقيف ، فادع الله عليهم . فقال « اللهم اهد ثقيفاً »

(Authentic)

(حديث حسن)

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62 - **MEANING**: O Allah, I consult You for Your knowledge, and appeal to you to strengthen me by Your omnipotence and beseech Your great favour, for You certainly know best while I know not, and can do everything while I can not. You are the Knower of the unseen.
O Allah, if You know that this affair is good for me, my religion, my life [here], my life at the Hereafter, then let it be [the thing I choose] for me.
But if You know that this affair is bad for my religion, my lifelihood and my [life in the] Hereafter, then keep it away from me, and keep me away from it. And choose the good for me wherever it is, and then let me be content with it.

63 - During a battle at that time.

57. Tufail Bin Amr said to the Prophet of Allah - peace be with him - "The tribe of *DOWS* has disobeyed Allah and his Apostle and refused (*they kept resisting Muslims and fighting them*) Therefore, invoke Allah's wrath against them." The people thought that the Prophet would invoke Allah's wrath against them, but suddenly he said, 'O Allah, guide the tribe of *DOWS and bring them (to guidance)* . ' " .

(Bukahri)

٥٧ - عن أبي هريرة رضي الله عنه أن الطفيل بن عمرو رضي الله عنه جاء الى النبي ﷺ فقال : إن دوساً قد هلكت وعصت وأبت ، فادع الله عليهم .

فقال النبي صلى الله عليه وسلم « اللهم اهد دوساً وائت بهم » .

(البخاري)

The Best Time To Have Your Invocation Answered

تحري أوقات إجابة الدعاء

58. Allah's Apostle - peace be with him - said, "On Friday there is an hour when there is no Muslim: praying or calling upon Allah, but Allah gives him what he needs. ' "

(Bukhari & Muslim)

٥٨ - عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال « إن في يوم الجمعة ساعة لا يوافقها عبدٌ مسلم يصلي يسأل الله شيئاً إلا أعطاه الله إياه »

(البخاري ومسلم)

59. Allah's Apostle - peace be with him - said, "If a reciter says **AMEEN** (When leading the prayer) then let all of you say **AMEEN**, for the angels say AMEEN, so whose saying AMEEN coincides with that of the angels is forgiven. "

(Bukhari)

٥٩ - عن أبي هريرة أن رسول الله ﷺ قال « إذا أمّن القارىء فأمّنوا فإن الملائكة تؤمّن . فمن وافق تأمينه تأمين الملائكة غُفر له ما تقدم من ذنبه » .

(البخاري ومسلم)

60. Anas reported, "Allah's Apostle - peace be with him - said, 'The invocation between the ADHAN and the IQAMA [64] is not rejected."[It is truly considered and answered] .

(Abu-Dawood.Authentic)

٦٠ - عن أنس رضي الله عنه وأرضاه : أن رسول الله ﷺ قال : « الدعاء بين الأذان والإقامة لا يُردُّ » .

(الترمذي وأبو داود . صحيح)

61. Ibn Mas-ood reported, "The Prophet of Allah taught them

٦١ - عن أنس رضي الله عنه أن النبي ﷺ علّمهم التشهّد . ثم قال : « ثم يخير

64 - **ADHAN** is the call to prepare for the prayer. **IQAMA** is to start the prayer.

TASHA-HUD [65], and said to them, 'After saying the words of **TASHA-HUD** let him select the preferable invocation for himself, and then invoke Allah with it. ' "

(Bukhari & Muslim)

من الدعاء أعجبه إليه ثم يدعو الله به » .

(البخاري ومسلم)

62. Abu Huraira reported "The Prophet of Allah said "When any of you finishes from his **TASHA-HUD**, let him seek refuge in Allah from four things. saying: **ALLAHUMMA INNEE A'U THU BIKA MIN ADHABI JAHANNAM.WAMIN ADHA BIL QABR. WAMIN FITNA TIL MAHIYA WALMAMAT. WAMIN FITNATIL MASEEHIDDA-JAL.** [66]

(Bukhari & Muslim)

٦٢ - عن أبي هريرة رضي الله عنه قال «

قال رسول الله ﷺ « إذا فرغ أحدكم من

التشهد الأخير فليتعوذ بالله من أربع :

(١) من عذاب جهنم .

(٢) ومن عذاب القبر .

(٣) ومن فتنة المحيا والممات .

(٤) ومن شر المسيح الدجال .

(البخاري ومسلم)

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65 - **TASHA-HUD** The witness of faith mentioned at the end of prayer.

66 - **MEANING**: O Allah: I seek refuge in you from:

1 - the punishment of fire.

2 - the punishment of the grave.

3 -the evil test of life (which might make one looses faith) and death (that he dies on that loss of faith).

4 - and from the evil works of the false christ. (Who will claim devinity and lead people into disblieve and corruption. The Prophet predicted that he will be slain by the Prophet Jesus - the true Christ - before the last day.

63. Umar reported that the Prophet of Allah - peace be with him - said"You should fear [watch] the invocation of the oppressed [one who adresses his complaint to Allah] for there is no barrier between between it and Allah. "

(Bukhari)

٦٣ – عن عمر بن الخطاب أن رسول الله ﷺ قال « . . . وإياك ودعوة المظلوم ، فإنه ليس بينها وبين الله حجاب » .

(البخاري)

64. Abuddardaa reported, "The Prophet of Allah said, "The invocation of a Muslim for his brother in the absence of that brother is accepted. There is an angel commissioned near his head, every time he invokes good for his brother: the angel says to him **AMEEN**, and you too may achieve the same of what you invoke for your brother ."

(Muslim)

٦٤ – عن أبي الدرداء رضي الله عنه أن رسول الله ﷺ قال : دعوة المرء المسلم لأخيه بظهر الغيب مستجابة . عند رأسه ملكٌ موكّل ، كلما دعا لأخيه بخير قال الملك: آمين ولك بمثل » .

(رواه مسلم)

WHY ? Is An Invocation Not Answered

لماذا لا يستجاب الدعاء ؟

This question was addressed to a wise Muslim, when someone came to him and said, "Why is our invocation not answered? did not Allah say in his glorious Quran: " ***AND YOUR LORD SAID:INVOKE ME AND I WILL ANSWER YOUR CALL.*** "

(40:60)

and so we invoke him, but he does not answer. "!!

The wise man said, "Because your hearts are already dead for ten reasons, :

[1] You knew Allah, but you did not perform his right on you.
[2] You recited the Quran, but you did not act according to it.
[3] You claimed that you love the Prophet, but you disobeyed him, and did not follow his *sunna* (way).
[4] You claimed that you took the devils as your enemies, but you obeyed him.
[5] You claimed that you are longing for Paradise, but your acts were not righteous enough to deserve it.
[6] You claimed that you fear Hell, but you did not escape from it.
[7] You said that death is real, but

هذا السؤال طُرح على أحد الصالحين . قيل له :« أليس قد قال الله تعالى في كتابه العظيم « «أدعوني أستجب لكم » .

(غافر ٦٠)

ونحن ندعوا فلا يُستجاب لنا ؟

فقال :

لأن قلوبكم ماتت بعشر أشياء :

(١) عرفتم الله فلم تؤدوا حقه .

(٢) قرأتم القرآن فلم تعملوا به .

(٣) ادّعيتم حب الرسول ﷺ فلم تعملوا بسنته .

(٤) قلتم إن الشياطين عدوكم فوافقتموهم

(٥) قلتم إنكم مشتاقون إلى الجنة فلم تعملوا لها .

(٦) قلتم إنكم تخافون من النار فلم تهربوا منها .

(٧) قلتم إن الموت حق فلم تستعدوا له

you did not prepare yourselves for it.

(٨) إشتغلتم بعيوب الناس وتركتم عيوبكم .

[8] You were spending time, looking at others' mistakes, while you forgot your own mistakes and sins.

(٩) أكلتم نعم الله فلم تشكروه عليها .

[9] You have obtained so many favours from Allah. but you have not been grateful to him.

(١٠) دفنتم موتاكم فلم تعتبروا .

[10] You burried you own dead relatives and close friends, and saw death, but you did not take warn from that.

فكيف يستجاب لكم ؟

So! how your calls can possibly be answered ??

٦٥ - عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال « لا يزال يُستجاب للعبد ما لم يدعُ بإثم ، أو قطيعة رحم ، ما لم يستعجل .

قيل : وما الإستعجال ؟

قال : يقول : قد دعوتُ وقد دعوتُ فلم أر يستجيب لي . فيستحسر عند ذلك ويدع الدعاء » .

(رواه البخاري)

65. Abu Huraira reported, "The Prophet of Allah - peace be with him - said, "Still Allah answers the call of his servant unless he addresses to him a call of sin [67] or to severe a blood-tie, or unless he becomes so hurry.

They asked the Prophet, 'What does "Hurry" mean?

The Prophet said, ' 'He says: I have invoked [Allah many times] but there is no answer to my call," then he becomes grieved, and so he gives up invocation."

(Bukhari)

67 - such as calling him to let his enemies fall in corruption, or to curse those who do not deserve it, or the call of a mother against her child, ETC.

Raise Up Clean Hands To Allah [68]

إرفعوا إلى الله أيادٍ منزهة عن الحرام

66. Abu Huraira reported "The Prophet said, "Allah Almighty is good, and he accepts nothing but good, He ordered the believers what he ordered the messengers, for He said:

"O YOU MESSENGERS,EAT OF THE GOODS AND DO RIGHTEOUS DEEDS"

[QURAN 23:51]

Then the Prophet mentioned such one who used to raise his "unclean hands "O Lord, O Lord.." But behold! his food is unlawful, his drink is unlawful, his dress is unlawful, and his body was unlawfully nourished, so how can he possibly be answered?

(Muslim)

٦٦ - عن أبي هريرة رضي الله عنه قال :

قال رسول الله ﷺ « أيها الناس : إن الله تعالى طيبٌ لا يقبل إلا طيباً . وإن الله أمر المؤمنين بما أمر به المرسلين فقال:« يها أيها الرسل كلوا من الطيبات واعملوا صالحاً » »

ثم ذكر الرجل أشعث أغبر يمد يديه إلى السماء : يا رب ... يا رب . ومطعمه حرام. ومشربه حرام . وملبسه حرام . وغُذِي بالحرام . فأنّى يستجاب له ؟

(مسلم)

68 - Now if you want to make sure your invocation is heard and answered: let your food be lawful, then your invoke will be heard.
the Prophet of Allah - peace be with him - gave an example - as you 'll read - of a certain person who used to raise up his hands (stained and used to wrought unlawful) raising both hands to the sky, invoking his God by them.

Ask Him With Firm Will

67. Abu Huraira reported, "The Prophet of Allah said, "When any of you makes an invocation, he should not say "O Allah, forgive if you will, give me sustenance if you will" but let him rather be resolute in his request, for there is no one to coerce Allah, for Allah does whatever He wills. " [69]

(Bukhari & Muslim)

أدعوا الله وأنتم موقنون بالإجابة

٦٧ – عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال : «إذا دعا أحدكم فليعزم المسألة ولا يقل اللهم اغفر لي إن شئتَ . فإن الله لا مستكره له . فإن الله صانعٌ ما شاء» .

(البخاري ومسلم)

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69 - When you ask Allah you should not say "if you will" because in the other contrast it means, "If you do not then give not" It does mean that you ment that, but leads to that understanding , therefore you should insist and appeal to him .
To give an example. When you ask someone a very important need, you do not suggest that if he wills let him give it, if he does not want , so let him not! but you will rather insist.

SUPPLICATIONS FROM THE QURAN

مجموعة أدعية من القرآن الكريم

OUR LORD, CONDEMN US NOT IF WE FORGET OR FALL INTO ERROR.

ربنا لا تؤاخذنا إن نسينا أو أخطأنا .

OUR LORD, LAY NOT ON US A BURDEN LIKE THAT YOU LAYED ON THOSE BEFORE US.

ربنا ولا تحمل علينا إصراً كما حملته على الذين من قبلنا .

OUR LORD, LAY NOT ON US WHAT WE HAVE NO STRENGTH TO BEAR. BLOT OUT OUR SINS, AND FORGIVE US, AND MERCY US, YOU ARE OUR PROTECTOR: SO GIVE US YOUR HELP AGAINST THOSE FAITHLESS PEOPLE. [70]

(2:286)

ربنا ولا تحمّلنا ما لا طاقة لنا به واعف عنا واغفر لنا ، وارحمنا ، أنت مولانا فانصرنا على القوم الكافرين .

(البقرة: ٢٨٦)

OUR LORD, NOT FOR NAUGHT YOU HAVE CREATED THAT [Heavens and earth and what is between] GLORY BE TO YOU, SO SHIELD US FROM THE PENALTY OF THE FIRE.

ربنا ما خلقتَ هذا باطلاً سبحانك فقنا عذاب النار .

OUR LORD, WHOM YOU ADMIT TO THE FIRE, YOU HAVE COVERED THEM WITH SHAME.

ربنا إنك من تُدخل النار فقد أخزيته وما للظالمين من أنصار .

70 - It is narrated that Allah says after this supplication, "I have done it" which means that Allah answered the supplication.

OUR LORD, FORGIVE US OUR SINS, AND BLOT OUT FROM US OUR INIQUITIES, AND GATHER US WITH THOSE RIGHTEOUS [in the Hereafter] .

ربنا فاغفر لنا ذنوبنا وكفّر عنا سيئاتنا

وتوفنا مع الأبرار .

OUR LORD, GRANT US WHAT YOU PROMISED US THROUGH YOUR MESSENGERS, AND DO NOT SHAME US ON THE DAY OF RESURRECTION. TRULY YOU, ALLAH, NEVER BREAK YOUR PROMISE.

(3:191-194)

ربنا وآتنا ما وعدتنا على رسلك .

ولا تخزنا يوم القيامة ،

إنك لا تُخلف الميعاد .

(آل عمران: ١٩١ ــ ١٩٤)

OUR LORD, YOU ARE THE MASTER OF THE KINGDOM, YOU GRANT THE KINGDOM TO WHOM YOU WILL, AND EXPROPRIATE THE KINGDOM FROM WHOM YOU WILL. YOU BRING HONOUR TO WHOM YOU WILL AND YOU LET WHOM YOU WILL : BE DISGRACED.

اللهم مالك الملك :

تؤتي الملك من تشاء

وتنزع الملك ممن تشاء،

وتُعِزّ من تشاء ،

وتُذلّ من تشاء ،

IN YOUR HAND IS ALL THE GOOD, FOR YOU ARE POWERFUL OVER EVERYTHING.

بيدك الخير . إنك على كل شيء قدير.

YOU CAUSE THE NIGHT TO GAIN ON THE DAY, AND YOU CAUSE THE DAY TO GAIN ON THE NIGHT.

YOU BRING THE LIVING OUT OF THE DEAD AND YOU

تولج الليل في النهار

وتولج النهار في الليل،

وتُخرج الحي من الميت

وتُخرج الميت من الحي ،

BRING THE DEAD OUT THE LIVING, AND YOU GIVE SUSTENANCE TO WHOM YOU WILL WITH OUT MEASURE.

(3:26-27)

وترزق من تشاء بغير حساب .

(آل عمران: ٢٦ ـــ ٢٧)

OUR LORD, TRULY YOU KNOW WHAT WE CONCEAL, AND WHAT WE REVEAL, AND NOTHING IS HIDDEN FROM ALLAH WHETHER ON EARTH OR IN HEAVEN.

(14:38)

ربنا إنك تعلم ما نُخفي وما نُعلن ، وما يخفى على الله من شيءٍ في الأرض ولا في السماء

(إبراهيم: ٣٨)

OUR LORD, FORGIVE MY PARENTS AND THE FAITHFUL [PEOPLE] WHEN, THE DAY OF JUDGMENT COMES.

ربنا اغفر لي ولوالديّ وللمؤمنين يوم يقوم الحساب .

(إبراهيم: ٤١)

OUR LORD, AVERT FROM US THE WRATH OF HELL, FOR ITS WRATH IS INDEED A GRIEVOUS AFFLICTION. IT IS SUCH A BAD PLACE TO STAY AND ABIDE.

(25:65)

ربنا اصرف عنا عذاب جهنم . إن عذابها كان غراماً . إنها ساء ت مُستقَراً ومُقاما .

(الفرقان: ٦٥)

OUR LORD, IN YOU WE TRUST, AND TO YOU WE RETURN IN REPENTANCE, TO YOU IS THE DESTINATION [*OF ALL YOUR CREATIONS*].

(60:7)

ربنا عليك توكلنا

وإليك أنبنا وإليك المصير .

(الممتحنة: ٧)

OUR LORD, FORGIVE US OUR SINS, AND ANYTHING WE MAY HAVE DONE THAT TRANS-GRESSED OUR DUTY, AND ESTABLISH OUR FEET

ربنا اغفر لنا ذنوبنا.

وإسرافنا في أمرنا ، وثبّت أقدامنا ،

FIRMLY [*WHEN FACING YOUR ENEMIES*] AND HELP US AGAINST THOSE THAT RESIST FAITH.

(3:147)

وانصرنا على القوم الكافرين .

(آل عمران: ١٤٧)

OUR LORD, WE HAVE WRONGED OUR OWN SOULS, AND IF YOU DO NOT FORGIVE US,THEN WE ARE CERTAINLY FAILURES [*LOSERS*] .

(7:23)

ربنا ظلمنا أنفسنا وإن لم تغفر لنا وترحمنا لنكونن من الخاسرين .

(الأعراف: ٢٣)

OUR LORD, BESTOW ON US MERCY FROM YOURSELF, AND DISPOSE OF OUR AFFAIRS FOR US IN THE RIGHT WAY .

(18:20)

ربنا آتنا من لدنك رحمةً وهيّء لنا من أمرنا رشداً.

(الكهف: ١٠)

OUR LORD, WE DO BELIEVE, SO FORGIVE US AND HAVE MERCY ON US, FOR YOU ARE [ALLAH] THE MORE MERCIFUL THAN ANY OF THOSE WHO HAVE MERCY .

(23:109)

ربنا إننا آمنا فاغفر لنا وارحمنا وأنت خير الراحمين .

(المؤمنون: ١٠٩)

OUR LORD, YOUR REACH IS OVER ALL THINGS IN MERCY AND KNOWLEDGE, SO FORGIVE THOSE WHO REPENTED AND FOLLOWED YOUR WAY AND PRESERVE THEM FROM THE PENALTY OF THE BLAZING FIRE.

ربنا وسعتَ كل شيءٍ رحمةً وعلماً فاغفر للذين تابوا واتبعوا سبيلك وقهم عذاب الجحيم .

OUR LORD, GRANT THEM THAT THEY ENTER PARADISE

ربنا وأدخلهم جنات عدنٍ التي وعدتهم

WHICH YOU HAVE PROMISED THEM AND THE RIGHTEOUS OF THEIR FATHERS, AND THEIR WIVES, AND THEIR POSTERITY, FOR YOU ARE EXALTED IN MIGHT, FULL OF WISDOM.

ومن صلح من آبائهم وأزواجهم وذرّياتهم ،
إنك أنت العزيز الحكيم .

AND PRESERVE THEM FROM ILLS, FOR ONE WHOM YOU PRESERVE FROM ILL - *ON THAT DAY OF JUDGMENT* - YOU BESTOW MERCY ON HIM, AND THAT IS THE HIGHEST ACHIEVEMENT.

(40:7-9)

وقهم السيئات : ومن تقِ السيئات يومئذٍ فقد رحمتَه .
وذلك هو الفوز العظيم .

(غافر: ٧ ــ ٩)

OUR LORD, LET NOT OUR HEARTS DEVIATE AFTER YOU HAVE GUIDED US, AND GRANT US MERCY FROM YOUR OWN PRESENCE, FOR YOU ARE [ALLAH] GRANTOR OF BOUNTIES : WITHOUT MEASURE.

ربنا لا تزغ قلوبنا بعد إذ هديتنا وهب لنا
من لدنك رحمة ، إنك أنت الوهاب .

OUR LORD, YOU ARE HE, THAT WILL GATHER ALL THE PEOPLE TOGETHER AGAINST A DAY WHICH THERE IS NO DOUBT, FOR ALLAH NEVER BREAK HIS PROMISE.

(3:8)

ربنا إنك جامع الناس ليومٍ لا ريب فيه إن
الله لا يُخلف الميعاد .

(آل عمران: ٨)

SUPPLICANTS COLLECTED FROM THE PROPHET

مجموعة أدعية من السنة النبوية

O ALLAH, FORGIVE MY SINS, MY I IGNORANCE, AND MY EXTRAVAGANCE IN MY AFFAIRS, AND THAT WHICH YOU KNOW BETTER THAN I.

اللهم اغفر لي ذنوبي وإسرافي في أمري وما أنت أعلم به مني .

O ALLAH, FORGIVE MY EARNESTNESS, MY FRIVO-LITY, MY MISTAKES AND [WRONG] INTENTIONS, AND ALL OF THAT I HAVE DONE.

اللهم اغفر لي جدي
وهزلي وخطئي وعمدي.
وكل ذلك عندي .

O ALLAH, PURIFY MY HEART FROM HYPOCRISY, AND MY ACTIONS FROM SHOW [*dissimulation*], MY TONGUE FROM LIES, AND MY EYES FROM THE BREACH OF TRUST AND BETRAYAL. FOR YOU ARE "ALLAH" WHO KNOWS CERTAINLY TREACH-EROUS EYES AND WHAT BREASTS CONCEAL.

اللهم طهِّرْ قلبي من النفاق ، وعملي من الرياء ، ولساني من الكذب ، وعيني من الخيانة ، إنك ربنا تعلم خائنة الأعين وما تُخفي الصدور .

O ALLAH, THE TURNER [*controller*] OF HEARTS, TURN MY HEART TO YOUR OBEDIENCE

اللهم يا مقلّب القلوب ثبّت قلبي على دينك .

O ALLAH, I SEEK YOUR LOVE, AND THE LOVE OF THOSE WHO LOVE YOU, AND LET ME LOVE TO DO EVERY GOOD ACT WHICH MAKES ME

اللهم إني أسألك حبك ، وحب من يحبك ، وحب عملٍ يقرّبني إليك .

CLOSER TO YOU.

O ALLAH, LET YOUR LOVE BECOME - IN MY HEART - DEARER THAN MY OWN SOUL, AND DEARER THAN MY OWN PROPERTY, AND MY FAMILY, AND EVEN DEARER THAN THE COLD WATER WHEN I AM DRYING OF THIRST.

اللهم اجعل حبك أحبَّ إلى نفسي ، ومالي وأهلي، ومن الماء البارد على الظمأ .

O ALLAH, LET MY LOVE FOR YOUR SAKE, AND OUR HATE FOR YOUR SAKE. LET LIVE FOR YOUR SAKE, AND ACT FOR YOUR SAKE. AND LET ME DIE FOR YOUR SAKE [*as a martyr*].

اللهم اجعل حبي في سبيلك ، وبغضي في سبيلك ومحياي في سبيلك ، وعملي في سبيلك ، اللهم واجعل موتي شهادةً في سبيلك .

O ALLAH, THROW THE FEAR OF YOU IN MY HEART [*so I can fear you even without seeing you necessarily*] , FILL OUR HEARTS WITH FAITH, AND MAKE GUIDED AND GUIDERS [*to others*], AND STRENGTHEN US IN THE SAYING OF TRUTH, IN BOTH: THIS LIFE, AND IN THE HEREAFTER.

اللهم اقذف مخافتك في قلبي وإن لم أكن أراك . اللهم املأ قلوبنا إيماناً اللهم اجعلنا هداةً مهتدين .

اللهم ثبتنا بالقول الثابت في الحياة الدنيا وفي الآخرة .

O ALLAH, FORGIVE ME, MERCY ME, GUIDE ME, AND SUPPORT AND PROVIDE ME. LET THERE BE LIGHT IN MY HEART, LIGHT IN MY SIGHT, LIGHT IN MY EAR, AND LIGHT IN MY OWN SOUL.

اللهم اغفر لي وارحمني واهدني وارزقني .

اللهم اجعل في قلبي نورا . وفي بصري نورا . وفي سمعي نورا . واجعل لي في نفسي نورا .

O ALLAH, IMPROVE MY RELIGION [*faith*] WHICH IS THE PREVENTION OF MY AFFAIRS, AND MAKE MY LIFE [*in this world*] GOOD, WHEREIN IS MY LIFELIHOOD, AND MAKE MY HEREAFTER GOOD, WHEREIN IS MY RETURN.

اللهم أصلح لي ديني الذي هو عصمة أمري.
وأصلح لي دنياي التي فيها معاشي.
وأصلح لي آخرتي التي إليها معادي ،

O ALLAH, LENGTHEN LIFE FOR ME, FOR MORE GOOD DEEDS, AND LET DEATH BE AS CONSOLATION FOR ME FROM ALL EVIL DEEDS.

واجعل الحياة زيادةً لي في كل خير .
واجعل الموت راحةً لي من كل شر .
اللهم أحيني ما علمت الحياة خيرا لي ،
واجعل الموت راحةً لي من كل شر .

O ALLAH, THE TRUE LIFE IS BUT THE LIFE OF THE HEREAFTER.

اللهم لا عيش إلا عيش الآخرة .

O ALLAH, GIVE US GOOD IN THIS WORLD, AND IN THE HEREAFTER, AND SAVE US FROM THE TORMENT OF THE FIRE.

اللهم آتنا في الدنيا حسنة وفي الآخرة حسنةً ، وقنا عذاب النار .

O ALLAH, FORGIVE ME [*my*] SINS FROM BEFORE, AND THE SINS TO FOLLOW.

اللهم اغفر لي ما قدّمتُ وما أخّرتُ وما أسررتُ وما أعلنتُ .

O ALLAH, FORGIVE ME WHAT I HAVE DONE IN SECRET, AND WHAT I HAVE DONE IN PUBLIC, AND FORGIVE ALL THAT YOU KNOW ABOUT ME WHICH I HAVE FORGOTTEN, AND LET MY SECRET [*what I conceal*]

وما أنت أعلم به مني .
أنت المقدم . وأنت المؤخر وأنت على كل شيء قدير .

BETTER THAN MY OPEN [*that I reveal*]

O ALLAH, I SEEK REFUGE IN YOU FROM:

1 - A SCIENCE WHICH GIVES NO BENEFIT.[71]
2 - A HEART WHICH DOES NOT FEAR ALLAH.
3 - A SOUL WHICH DOES NOT SATISFY. [72]
4 - A CALL [addressed to Allah] WHICH IS NOT ANSWERED OR HEARD BY HIM.

اللهم إني أعوذ بك من

١ – علمٍ لا ينفع .

٢ – ومن قلبٍ لا يخشع .

٣ – ومن نفسٍ لا تشبع .

٤ – ومن دعوةٍ لا يُستجاب لها .

O ALLAH, I SEEK REFUGE IN YOUR PERFECT WORDS FROM THE EVIL YOU HAVE CREATED.

اللهم إني أعوذ بكلماتك التامات من شر ما خلقْتَ .

O ALLAH, TEACH ME WHAT BENEFITS ME, AND LET ME DERIVE BENEFIT, FROM WHAT YOU HAVE TAUGHT ME. , AND LET [*your teachings*]

اللهم علّمني ما ينفعني ، وانفعني بما علّمتني ، واجعله اللهم حجة لي ، لا حجةً عليّ .

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71 - It gives no benefit when one knows but convey not his knowledge. therefore, it is sin in Islam to hide knowledge of truth from those who need It.
It also gives no benefit to those when do not practice what they know.

72 - The unsatisfying soul is that which know no limits in what it desires.

BECOME A POINT IN MY FAVOUR, NOT A POINT AGAINST ME. [73]

O ALLAH, LET ME LIVE AS AN INDIGENT, AND DIE AS AN INDIGENT, AND GATHER ME ON THE DAY OF JUDGMENT WITH THE THOSE INDIGENTS .

اللهم أحيني مسكيناً . وأمِتني مسكيناً . واحشرني في زمرة المساكين .

O ALLAH, I HAVE SURRENDERED MY SELF TO YOU, AND I ENTRUST MY AFFAIR TO YOU, AND I DEPEND ON YOU AND PUT MY TRUST IN YOU: EXPECTING YOUR REWARD, AND FEARING YOUR PUNISHMENT. I BELIEVE IN THE BOOK YOU HAVE REVEALED, AND IN THE PROPHET THAT YOU HAVE SENT.

اللهم أسلمتُ نفسي إليك . ووجّهتُ وجهي إليك . وفوّضتُ أمري إليك . وألجأتُ ظهري إليك ، رغبةً ورهبةً إليك .
آمنت بكتابك الذي أنزلتُ . وبرسولك الذي أرسلّتَ .

O ALLAH! THE LORD OF THE HEAVENS AND THE EARTH, AND THE LORD OF THE MAGNIFICENT THRONE, OUR LORD, AND THE LORD OF EVERYTHING, THE SPLITTER OF THE SEED-GRAIN OF CORN

اللهم رب السموات والأرض ،
رب العرش العظيم ربنا ورب كل شيء .
فالق الحب والنوى .
منزّل التوراة والإنجيل والقرآن ،

73 - Judgment of people is always - *and will be at the day of judgment* - mortgages of the knowledge they receive. The more you know, the more you 'll be questioned. But for those who knew better and worked good because of the congruence between their knowledge [*they seeked*] and their actions.

AND THE DATE-STONE (*or fruit kernel*) (*for sprouting*), THE REVEALER OF TORAH [*revealed to Moses*], AND INJIL [*revealed to Jesus*] and the Quran [*revealed to Mohammad*]:

I SEEK REFUGE IN YOU FROM THE EVIL OF EVERY-THING YOU ARE TO SEIZE BY ITS FORELOCK.

YOU ARE THE FIRST, THERE IS NAUGHT BEFORE YOU, AND YOU ARE THE LAST AND THERE IS NAUGHT AFTER YOU, AND YOU ARE THE MANIFEST AND THERE IS NOTHING ABOVE YOU AND YOU ARE THE HIDDEN AND THERE IS NOTHING BELOW YOU: PAY US OUR DEPTH, AND ENRICH US FROM POVERTY.

أعوذ بك من شر كل شيء أنت آخذٌ بناصيته:

أنت الأول فليس قبلك شيء .

وأنت الآخر فليس بعدك شيء .

وأنت الظاهر فليس فوقك شيء .

وأنت الباطن فليس دونك شيء.

إقض عنا الدَّيْن ، وأغننا من الفقر .

O ALLAH, HELP ME FOR YOUR RE-MEMBRANCE AND YOUR GRATITUDE, AND HELP ME IN OFFERING THE BEST WORSHIP TO YOU.

اللهم أعنّا على ذكرك وشكرك وحُسن عبادتك

O ALLAH, YOU ARE HE WHO GRANTS PARDON FOR SINS, YOU LOVE TO PARDON. SO PARDON ME.

اللهم إنك عفوٌّ تحب العفو فاعفُ عني .

O ALLAH, UNTO YOU I SURRENDER, AND IN YOU I AFFIRM MY FAITH, AND IN YOU I PUT MY TRUST, AND TO

اللهم لك أسلمتُ .

وبك آمنتُ . وعليك توكلتُ .

وإليك أنبْتُ . وبك خاصمتُ .

YOU I DO RETURN IN REPENTANCE. AND FOR YOUR SAKE IS MY QUARREL,	
I SEEK REFUGE IN YOUR MIGHT AND POWER - THERE IS NO GOD BUT YOU - LEST YOU MISGUIDE ME, YOU ARE THE EVER LIVING ONE WHO NEVER DIE, WHILE ALL JINN AND MANKIND DIE.	أعوذ بعزّتك – لا إله إلا أنت – أن تضلّني – أنت الحي الذي لا يموت ، والجن والإنس يموتون .
O ALLAH, I ASK YOU FOR GUIDANCE, WARENESS [*fear of you in my heart*] CHASTITY [*AND FREEDOM OF WANT AND NEEDINESS*]	اللهم إني أسألك الهدى ، والتقى ، والغنى .
O ALLAH, LET ALL YOUR PEACE AND BLESSINGS BE UPON YOUR SERVANT AND APOSTLE MOHAMMAD, AND REWARD HIM THE BEST OF ALL, FOR THE GUIDANCE WE GAINED FROM YOU THROUGH HIM. AND REWARD THOSE WHO BELIEVED HIM AND FOLLOWED HIS WAY, THOSE WHO HONOURED HIM, STRUGGLED WITH HIM, UNTIL THEY OFFERED THEIR OWN SOULS, FOR THE SAKE OF ALLAH.	اللهم اجعل صلاتك وسلامك وبركاتك على عبدك ورسولك محمد ، واجزه عنا خير الجزاء لما مننتَ علينا به من الهدى والرحمة. واجز الذين سلكوا سبيله واتبعوا سنته ، وجاهدوا في سبيله بأموالهم وأنفسهم ، وبذلوا في سبيل دين الله الغالي والرخيص.
LET YOUR PEACE AND BLESSINGS BE UPON ALL THE APOSTLES OF ALLAH, WHO PROCEEDED MOHAMMAD.	اللهم اجعل صلواتك ورحمتك وبركتك عليهم وعلى كل من خطا طريقهم إلى يوم الدين .

Contents